Dr A H Strickler
14Feby83

The Messenger.

"As the Truth is in Jesus."

VOL. LI.—NO. 48. PHILADELPHIA, WEDNESDAY, NOVEMBER 29, 1882. WHOLE NO. 2509.

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD

OF THE

REFORMED CHURCH

IN THE

UNITED STATES.

Office, 907 Arch Street,

Philadelphia, Pa.

☞ For Terms &c., see BUSINESS DEPARTMENT.

Poetry.

ADVENT.

BY FRANCES A. M. JOHNSON.

O sleeper, on thy silken cushion lying,
With flickering lamp untrimmed and burning low,
Hearest not the cry along the highway flying,
"Behold the Bridegroom comes—to meet Him, go?"

When yonder sun in crimson pomp declines,
Ye know His tokens; aye, ye can with ease
Discern the morrow's skies. O read the signs
In fire inscribed upon days such as these!

Seest not the towers of prophecy aglow
With beacon lights to warn thee of the time?
Hearest not the watchman's voice, proclaiming, "Lo
The morning breaks; 'tis near the hour of prime?"

How surely with the prophet's minor strain
The passing scenes harmonious echoes wake,—
Faith nearly dead; science puffed up and vain,
And striving hard heaven's citadel to take.

Like shuttles ply the ships from beach to beach,
Weaving the nation's trade and intercourse.
No ports too far for foreigner to reach,
No land but feels from every land a force.

Snakelike, through covert, glen, and o'er the reach
Of prairies vast, the trains of travel creep.
Th' electric current thrills with thought and speech
Along the coral chamber of the deep.

Men lawless grown, authority despise,
And threaten thrones, and those who give them bread;
While Justice silent sits with bandaged eyes,
And vultures throng high places to be fed.

The heavens are opened and the red horse, War,
Paweth the valley! and the Christian's blood
Crieth for vengeance from the fields afar,
Where gleams the crescent in Danubia's flood.

These are the shrill cock crowings that proclaim
The morning near. Lift up your heads on high!
Behold He comes with clouds of saints to reign!
Rejoice, for earth's redemption draweth nigh!

Churchman.

Communications.

For The Messenger

OPENING A SUNDAY-SCHOOL IN JAPAN.

Our Missionary in Tokio, Rev. A. D. Gring, under date October 24th, 1882, writes as follows, acknowledging the receipts of cards and map for use in his Sunday-school:

"I received them all safe and am making good use of them. The children are very much interested and delighted. I am getting on very nicely in my work, and enjoy it more and more. I have secured a school building in an excellent locality where I mean to open a day-school, and have preaching and Sunday-school on Sunday, as well as religious instruction during the week. I am much encouraged in my work."

We add the following account of the opening of a Sunday-school in another part of Japan, by a lady missionary of another denomination: D. V. H.

Mrs. E. M. Cary, of Okayama, Japan, writes as follows:

"On returning from our summer vacation, we found that the Sunday-school at the Okayama Pottery, had to be given up. After consulting together, it was decided, however, to open another school not far from the old one, and, if possible, to try and draw to it those who were in the habit of attending the other one. A house was accordingly hired at Dai Koku Che, (God of wealth,) and invitations given all through the district for as many as could to be present the next Sunday, when the school would open.

We were not a little anxious to know who would be present, as that part of the city contained a low, rude class of children, who, if we happened to pass that way, always followed us, crying, 'Hairy foreigners, hairy foreigners,' as loud as they could.

When we arrived that Sabbath morning, a motley crowd had gathered and filled the rooms. The old were there, some bent with age, their white locks or smooth shaved heads contrasted strangely with the confusion which the children caused. Young men and women were there too, but outnumbering all the others were the boys and girls, many of them having baby brothers and sisters tied upon their backs.

It was an interesting scene. Why had they come together? Probably the larger part of them were influenced by curiosity to see the foreigners. Some would like to know what Christianity was, while a few had already heard a little of the 'Jesus Way,' and would be glad to hear more. We could not help offering up a silent prayer that, be the object what it might, which induced them to come, many in that place might come to know the Saviour as their own most precious friend.

Our meeting place was in a private house hired for the Sabbath mornings, and one evening in the week for preaching service. It consisted of four rooms, which made one long room when the paper doors were taken away, and it was lighted from two windows, one in the front room and the other in the back, so that when a cloud passed over the sun, those sitting in the middle of the house could hardly see to read. The room opening on the street proved quite an attraction for the children, for there were sold parched beans, two or three kinds of candy, and cold boiled sweet potatoes.

In the corner of another room was the idol case—the largest and about the only piece of furniture in the room—it was a large cabinet reaching almost to the ceiling, while the outside made a convenient place on which to hang the brooms and dusters. The folding-doors at the front were open, showing the gilded gods, while the withered flowers, the saucers of rice or beans placed as offerings, and the cups of oil containing sticks which were burned before the gods all night, all showed that the occupants of that house still trusted to those gods, which, having eyes, see not, and having ears hear not.

But I was about to tell you about the school. About ten o'clock our service opened with, shall I call it singing? To any one standing on the outside of the building the howling, the roaring, the groaning, must have been ridiculous; to those of us within, deafening. Every child sang at the highest pitch of his voice, whether he had a book or not, and each made up a tune for himself. Let me hasten to add, before I forget it, that this was the first meeting, and now, at the end of the second month, one can easily recognize the tunes, so greatly have the scholars improved. To be sure there is room for vast improvement yet, but there has been a change, and that change for the better, and we now seldom have, 'Whiter than Snow,' sung to the tune of 'Hold the Fort.'

When it came time for the prayer, it was first explained to the children what prayer is, and how they were to behave during it; nevertheless, they laughed and giggled all the time it was being offered. After the first Sabbath or two, the superintendent found a way of keeping them quiet, by praising those who had been still, and reproving the naughty boys before the whole school; then at the close of the session, those who had behaved well were rewarded with a copy of our 'Good Tidings.' Not unfrequently we have heard a little fellow saying, 'We'll have a paper next Sunday, see if we don't.' Their good resolutions have not been all in vain, and a goodly number are seen receiving the paper every Sunday.

On dividing the school into classes, it was found that there was one class each of men, women, girls, boys and little children. In the circle of women you would find seven who were just turning from the worship of idols, and who were searching for the truth. Passing by the girls, who come so regularly every Sabbath, and the class of little children, we come to the boys, their bright eyes and look of interest in what their teacher is saying, make us pause to listen. We gather from what is said, that they have been talking about Christ, for the teacher says: 'His mother's name was Mary.' And the boys reply that they can remember an easy word like that. The next question puzzles them. Where was Christ born? As no one can tell, the teacher takes a map and points to Asia, explaining that Christ was born in Asia, just as they were.

The closing exercises consist of a hymn, a short address by the superintendent, and the repeating of the Lord's Prayer by the few who know it. At the close of the two and a half hours session, the children crowd around us, asking, Is this all to-day? Shall we come next Sunday? Are you coming too?

So opened the Sunday-school on that bright October morning. I might add, as a sequel, for I write this three months latter, that the school has continued to prosper. From fifty to sixty are present every Sabbath, and already there are some who are deeply interested. Will you not add this school to the other interest for which you are praying, that you too may have a part in helping to bring those who are now just beginning to hear of God, to accept of Him?"

For the Messenger.

OF THE INTER-SEMINARY ALLIANCE—CHARACTER STUDY.

BY WM. E. HOY, of the Theological Seminary, Lancaster, Pa.

The Alliance is in session. I listen to the first impulse of my soul, and study the scene before me. I look upon life; feel its beauty, its warmth, its light; bring virtue, goodness, spirit of peace to my mind; think of the sentiment of divine love pervading the whole assembly; gather the fruit of holy intercourse between man and man; and rejoice in the bright and easy strength that flows before me like a full river in the sunshine of fraternal feeling. It is a view of promise, a paradise set out with the bloom of youth and refreshed by the fountains of age. Heart beats unto heart a quickening inspiration. Soul answers soul in the world of prophecy. Spirit joins spirit in creative exercise of song. I stand before a mighty deep, and cannot fathom it. What an intense joy it is to live in!

A sweet, natural, and [illegible] courses through this band of men. Four hundred students, and a number of missionaries and clergymen—what of them? What of the single purpose that moves their being? What of the truth set forth in the kindled eye, or in the thrilling voice? What mean the zeal, the fervor, the earnestness, running through familiar words? Watch these men. Watch them in their tender communications, and reach the depths of spiritual life. This is not intellect, nor genius, nor rhetoric; but an inward experience grounded in the gospel of Jesus Christ. To rouse, to quicken a love of the human soul, a sympathy with its fall, and a desire for its redemption, is the end of these men. It is their life in life.

This convention, free from the noise and tumult of the great city without, is impressive. The world in which it is engaged is that of the spirit. It is of striking interest, and awakens thought and inquiry.

Who are these students so manfully discussing the cause of missions? Whence have they come? What points of merit find me connected with their characters? Well, let me take a seat on the speaker's platform, and look out upon the leaf of written hearts. What is the first line recorded thereon? This: students from New England, active, energetic, telling in debate. Read on and on. Those from the Middle States, more powerful, liberal, pervaded by a deeper piety. From the South, less active, but generous and sincere. From the West, enterprising, watchful, though less internal than external. From Canada, of whom there are two, earnest, steady, dignified. I read that all these partake of the characteristics of the sections from which they come.

In intellectuality Union, Yale and Princeton probably stand in the front. As to system of religious thought, Lancaster ranks high, and holds a proud position with modesty and blushes of conscious worth reserved.

A large proportion of these students are well up in age. The older ones come largely from the South and middle West. The cultivation of the beard is pretty generally observed.

I read more eagerly as I trace the line of returned missionaries. These men bear the marks of a hallowed manhood. They are impressive and magnetic by reason of their evident self-consecration. Dr. J. F. Smith, a missionary from Turkey, professor in Theological Seminary there, seems to be wearing himself out for his cause. He is full of zeal, longing to influence others to take up the work. Rev. Thos. Craven, missionary in India, stands before me. His speech, rolling outward in tones of easy, hopeful earnestness, influences with a kingly command; for the man is of royal appearance. Rev. Blodget, Peking, China, holds in his grasp the scroll of twenty-six years of missionary labor. His is a tall, dignified, strongly intellectual, sweetly spiritual bearing. He argues calmly but powerfully for the mission cause. Another, though long in the work, is still enthusiastic, marked with a warmth that has become lasting in him, in the face of the stern realities of the missionary work.

And now I see the greater lights quietly shining on domestic fields. Dr. Geo. C. Lorimer, Chicago, speaks his poetic words of welcome. His manner is pleasing, open, full of eloquence. T. Edwin Brown, Providence, R. I., offers encouragement to the young men. Words of history and philosophy become his leading thoughts. Dr. Payne, President of Wesleyan College, Delaware, Ohio, is a smooth writer and pleasant speaker. Herrick Johnson, pastor of Christ Reformed Episcopal Church, Chicago, and professor of Sacred Rhetoric and Pastoral Theology in the Presbyterian Seminary in the North West, fathers the purest earthly inspiration of the convention. He is very able, logical, eloquent, impressive by reason of his great earnestness; tall, fine in appearance, grayish. In him is vital the highest meaning of work. Dr. Hartranft, Hartford, Conn., resembles in bearing his relative, Ex-Governor Hartranft, of our own Keystone. The Dr. is an able thinker and a powerful speaker.

At the new and lesser lights appear,—the Seminary representatives on the programme. Donald Grant, Rochester Seminary, Baptist, presents his subject in a clear, moderate and sound way. He is young; strong in thought, modest, but effective in his delivery. David B. Schneder, Lancaster Seminary, Reformed, puts his whole soul into his paper. His young person quivers as of intense earnestness. His glows a mind of promise and spirituality. F. P. Witherspoon, Cumberland University, President, a tall and elderly man, advances good thoughts. E. L. Houghton, Andover Seminary, Congregationalist, also an elderly man, of medium growth, sweeps by in a logical haste. B. D. Gray, South Baptist Seminary, is a tall young man and modest, writes plainly and with effect. N. W. Clark, Drew Seminary, Methodist, has racy, stirring, well-chosen language, and is a young man of ability. C. B. Riggs, Lane Seminary, President, closes the onward flow of representative talent. He is clear, ornate in thought, and speaks effectively.

I have read this leaf of hearts—two pages from the great book of human life. It is infinite in its suggestions, beautiful with its knowledge of Christ, and inspired for the cause of missions.

For The Messenger.

ANOTHER LETTER FROM MR. LELAND.

REV. DR. DAVIS:

DEAR SIR:—You were so kind as to publish in the MESSENGER of Nov. 1st, a communication in which I appealed to the clergy without regard to sect, to interest themselves in the introduction of Industrial Art to schools. The success of this appeal has, I am happy to say, even exceeded my expectations. I have received, and am still receiving daily, letters from your readers and from those of the *Churchman*, the *Independent*, and a number of other influential journals, asking for advice as to the method to be adopted as regards the introduction of industrial arts to schools. These I have most cheerfully answered, believing that the consciousness of being actually able to *make something*, or to possess to a profitable degree even a minor art, is with the young and poor a great aid to morality. A touching instance was lately told me of a young girl who was extremely poor, and who exclaimed, with tears in her eyes, "I was in childhood brought up as a gentleman's daughter. I am not strong enough to be a servant or a shop girl. I cannot earn a living worth having—how I wish that I understood any of those arts such as china painting, or drawing, or carving, by which ladies make money!" This is only one case out of scores which I could cite in which the knowledge of an art would have been an effectual barrier against ruin.

My object in sending this letter is to inform your readers that I have written, at the request of Gen. John Eaton, Commissioner of the Bureau of Education, Department of the Interior, Washington, a pamphlet, in which the arguments in favor of introducing hand-work to schools, are, as I trust, fully yet succinctly set forth. With these are given practical directions as to teaching the arts on a small scale, as well as on a larger one, estimates of materials and implements needed, expenses and other details. I have not confined my views to schools alone, but have treated the subject as one which may form the "reason for existence" to clubs and societies, or furnish employment to family circles and individuals. Those who wish to have this publication may do so by addressing a note to the Commissioner, at the Bureau as above indicated. With this pamphlet there will be no need to write to me for information.

It should be clearly understood that the range of the system of Industrial Art which I advocate is extremely wide. It begins with the Kindergarten and extends to and through the University course, or to the Industrial school proper. Its practical commencement is with decorative outline design; it includes any and every kind of hand-work of which children are capable. Decorative design I teach by copying patterns aided by the most mechanical appliances such as circles, coins, saucers, rules, compasses, and even tracing, combined with practice in the boldest free hand from the shoulder. The art of putting together ornaments so as to form designs is easy to any infant; it is quite as easy to trace these curves when cut out of pasteboard or tin. In a day or two the child becomes impatient of these mechanical appliances and uses the free hand entirely. In a few lessons, guided by designs, he throws out shoots from curved lines with a steady hand, doubles these and applies ornaments, or *crochets* and *finials*. When some skill in making outline ornament is acquired, all the minor arts, such as modelling and carving form but one art, *i. e.*, Decorative Art. From this point a single attempt invariably suffices to convince the student that he can master any branch of this Decorative Art, or proceed with it with little or no assistance. Therefore any one who will with a Manual of Decorative Design teach himself to draw original patterns may confidently attempt modelling, wood carving or sheet leather work. It is, however, much better in art industry, as in higher things, that there should be two or three gathered together. Mutual suggestion and aid is equal to a teacher. It can readily be understood that the expenses of bringing art into a school may vary from the mere cost of pencils and paper, rubber, rule, and cheap compasses, up to hundreds or thousands of dollars. Drawing, modelling in clay or papiér mache, with stencilling, cost no more than drawing materials, clay, old newspapers, paste, paint and manuals of instruction. Wood carving entails an expense of from three to four dollars for a pupil. It may be inferred from what I have here written that there is no school into which hand-work cannot be made a branch of education. What is made at first may be sold and more expensive appliances purchased with the result.

With regard to selling work, I may here say that many persons, not clergymen, but who on the contrary appear to be quite remote from the influence of clerical association, have written to me, asking me to sell their work, or tell them where to sell it. To these I would with all courtesy reply, that even a man in the dry goods or grocery business, could hardly with the best will reply in a satisfactory manner if asked how to sell his wares. That my pupils make things which will sell, I know, but how they are sold or to whom, is not within my ken. One boy has made a hundred dollars a month, another who is as good a workman has never sold anything. Goods do not sell themselves. Even many of the first artists in Rome devote as much time to "drumming" for customers as to painting, and there is a story of a worthy merchant who came to the eternal city with a great dislike of all such Bohemians, which dislike was converted into a great affection when he found out that they were after all regular business men, as much devoted to "running around and selling their goods" as if they were commercial travelers. There is no recipe for *certainly* selling anything that I know of; if there were every body would embark in that business. As a rule, however, there are in all cities, men who will sell every kind of art-work on a commission, and they are to be found by inquiry, of advertising or general business agents.

I do not set myself forth as a circular-letter beggar, and so do not solicit a republication of this letter from your contemporaries. But the great number of inquiries which I have received from their readers, induces me to hope that they will kindly mention the fact that the pamphlet on Industrial Art in schools, may be had by application to Gen. John Eaton, as I have already written.

I would add in addition that there is no village so small but that it may have its Ladies' Industrial Art Society or Club. That of which I am President in Philadelphia, has nearly 200 members, studying many branches with great success. By combining to form such clubs, several objects may be achieved. The first is culture. With a little work, and a few books, in fine, by a direction of the *will and attention* to arts and industry, a new life will open to all who seek it. Secondly, these clubs can by joint effort, easily find a market for their wares by mutual aid and inquiry. Thirdly, they can act with the local schools, and with the aid of the local clergy in introducing hand-work.

With sincere thanks to you as well as to all editors who so kindly circulated my last letter, I am

Yours Respectfully,

CHARLES G. LELAND,

Nov. 1882. 220 S. Broad St., Phila.

Family Reading.

NEW MERCIES.

New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for each day:
New notes of thanksgiving, new chords of delight:
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise,
New gifts from His treasures, new smiles from His face;
New streams from the Fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New gleams of the glory that waits thee above;
New light of His countenance, full and unpriced;—
All this be the joy of thy new life in Christ.

—*Frances Ridley Havergal.*

For the Messenger.

THANKSGIVING DAY IN THE OLD BAY STATE.

The story of the first Thanksgiving Day observed in New England, is dear to every descendant of the Old Colony. Tradition, sometimes confirmed and sometimes disputed by the histories says, that reduced to great want on account of scarcity of food, the Pilgrims had appointed a day of fasting and prayer, when by the arrival of a long expected vessel, their starvation was relieved, and in the fullness of his gratitude good Governor Bradford ordered the day of fasting to be spent as a day of thanksgiving and praise. A custom thus begun has been continued, and every year there is read in all the churches a proclamation "by His Excellency, the Governor," closing always with these words, "God save the Commonwealth of Massachusetts." If the God of the Christian is not formally recognized in the Constitution of these United States, is not our dependence upon Him for all blessings, both for this life and that which is to come, everywhere acknowledged by the people in their civil and legislative acts?

In New England Thanksgiving Day, heralded with so much form, is anticipated for long weeks before it comes. Of all festivals, it is the one most consecrated to family reunions. Busy indeed are the grown up sons, and far away from the old home the daughters whom Thanksgiving Day does not bring together to worship in the church of their childhood, and to surround the family table. "You will be at home on Thanksgiving," is a part of the farewell spoken when the children go away after the week or month of the summer vacation.

In a genuine old-fashioned family, all the work of the autumn, both in-doors and out, is arranged with reference to Thanksgiving. The house-cleaning must be finished just in time to have everything fresh and burnished. The carpets are down and the curtains are up, and everything about the home prepared for the coming cold. The supplies of such articles of food as are to be kept in quantities for winter use are procured. The new clothes are all purchased and made, and last but not least, comes the preparation of the Thanksgiving dinner. Of course the crowning ornament of the feast, here as elsewhere, is the well-browned turkey, flanked with roast beef, boiled beef and chicken, chicken-pie, all sorts of vegetables, cranberry jelly, apple sauce, pickles, etc., etc., followed by the Thanksgiving plum pudding, mince pie, pumpkin pie, cranberry tarts, apples, nuts, and other fruits.

Getting ready for Thanksgiving is not confined to the home circle. It is not forgotten that in the words of Washington, "Thanksgiving is a day set apart for public acknowledgement of benefits and mercies received from God." The ministers is expected to deliver a sermon in his best style, perhaps touching upon civil or social questions with more freedom than in his Sunday discourses, but not failing to remind his flock of all the way by which the Lord their God has led them through another year, and exhorting them to give thanks for the blessings with which the year has been crowned, and to show charity to the poor and afflicted. The choir too not only lead the congregation in the usual hymns of praise, but night after night assemble to practice a Thanksgiving anthem that shall be equal to the occasion.

The father of the family, if he be of the good old stock, goes to church accompanied by as many as possible of his household. He likes to express his gratitude for mercies, and encourage his pastor by the presence in the sanctuary of himself, his family and guests.

Dinner is served immediately after the return from church. The pastor and his wife are sure to be the guests of some hospitable parishioner, and the turkey sent them by somebody else will do duty on another day.

In the morning or after dinner, a bountiful supply of good things is bestowed by the hand of the mistress of the household or a child, upon some poor or sick neighbor. The feast is not well kept unless shared with the needy.

The evening of Thanksgiving Day is variously spent. If grandfather's house is filled with children, old and young will give themselves to games and mirth.

In the olden times if "the Governor were cunning" and had chosen the full moon for Thanksgiving, he increased his own popularity, and gave the young people opportunity for enjoying a drive or sleigh-ride. And every Thanksgiving night around many a happy fireside, old and young spent hours in telling tales of the past, and calling to mind the loved ones who are parted from them.

Thanksgiving is no longer a provincial or a peculiar institution. May its general observance throughout our land be one of the links that shall serve to unite as one household north, south, east and west, and the divided church of our common Lord.

L. D. G.

ECONOMY IN DRESS.

A woman who has but one best gown can "wear it with a difference," like the rue Ophelia offers to her brother, so as to make it suitable to many occasions, especially if she have two waists or "bodies," as the English call them. One skirt will easily outlast two waists, and therefore this is a real saving. But suppose that there be but one waist, or the dress be made all in one piece, (than which there is no prettier fashion,) and it should be worn one day high in the neck with collar and cuffs, on another day with the neck turned in and a lace or muslin fichu gracefully adjusted with bows or flowers, and a bit of lace at the wrists, a pair of long gloves, and a more elaborate dressing of the hair, it will be scarcely recognizable. But the dress must be of a very general character, like black silk, or some dark color, or the pleasure of the new impression is lost.

The wise person with a small capital never buys any but a good and lasting thing. Each year she adds one or two really solid possessions to her wardrobe, which, treated with care, last her many years. Thus on a really small sum she may dress very beautifully. Without a capital one is often obliged to buy what can last but a few months, but there is choice even here.

There is certainly a great economy in a woman's adopting for occasions of ceremony one dress from which she never diverges. It becomes her characteristic, and there is even a kind of style and beauty in the idea. The changing fashions in color and material pass without affecting her. She is never induced to buy any thing because it is new. She is always the same. The dress in this case must have a certain simplicity. It costs her little thought and little time, and when the old edition, becoming worn, gives way to the new, the change is not perceived, nor is it noticed when the new in its turn becomes old.

Such dress as this must, of course, lie within certain limits. Suppose it to be a black velvet, it would last, with care, at least five or six years. Suppose it be a white cashmere—a dress of small cost—it could, with care, last two seasons; and then, cleaned, last another season or two; and then be dyed, be turned into a walking dress to last two seasons more.

If a dress is put on with grace, its owner alone is aware of its defects, and it is a kindness to the spectator if she will keep her own secret.

In France, and I believe also in Italy, they have a poetic fashion of dedicating for a certain number of years (five, ten, or twenty years, according to the parents' fancy) young girls to the Virgin. I do not know in what way they demonstrate this dedication except in the color of their dress, which is always, for all occasions, summer or winter, blue or white or white and blue mixed. This affords more variety than at first thought it would seem to be capable of, for any shade of blue may be used.

There is a great economy in deciding on a few becoming colors in their several shades, and confining one's dress to these. Choosing colors that harmonize with each other, like gray, black, purple, blue, yellow, white, and never buying any other colors, one may, in making over garments, use one with another, so that nothing is wasted.

It is also important to know what point of dress to emphasize. For instance, one may expend a large sum on a gown, and if the shoes are shabby or ill made, the gloves worn, and the bonnet lacks style, the gown is entirely thrown away. But the gown may be no longer new; it must now be carefully brushed and well put on, the collar and cuffs, or other neck and wrist trimmings, must be in perfect order, the boots well made and well blacked, even if not new, the gloves faultless, and the bonnet neat and stylish. The effect is of a well-dressed woman; no man and very few women, perceive that the dress is not a new one.—*Harper's Magazine*

EXTRAVAGANT DINNERS.

The Rev. Thomas Scott, the commentator, having been invited to meet some brother ministers for purposes of mutual edification at the house of a wealthy Christian tradesman, their host served up, in the fullness of his heart, a dinner so luxurious that one of the company jocularly remarked, that if they often sat down to such a repast, gout would soon become one of the privileges of the Gospel. After the cloth was removed, the subject selected for conversation was the danger of conformity to the world. When it came to the turn of Mr. Scott to speak, the expensive dinner did not escape his notice, and he frankly stated he thought that however proper such entertainments might be on certain occasions, they were out of place when Christians met, as they were doing, to edify one another; then the provision should be simple, that there might be the means of more abundantly feeding the poor. When he next dined at the gentleman's house, he found there was no occasion to repeat his strictures, as his host had gone to the opposite extreme—a piece of plain boiled beef forming the sole dish on the table. When this gentleman subsequently died, however, he left Mr. Scott a legacy of a hundred pounds, as a practical proof that his sturdy fidelity of character had not offended him.

THE EPITHET "VENERABLE."

Dr. Neal used to relate of the late Dr. Sharp, with whom his relations were very intimate and friendly, that he said to him in one of their walks, in that peculiar English way of pronunciation which those of us who knew him so readily recall, "Brother Neal, why is it that people speak of me as the *venerable* Dr. Sharp? I am only a little over sixty, and have no notion of regarding myself as old. I repudiate this epithet which some people prefix to my name, and declare that I am not the *venerable* Dr. Sharp."

Dr. Neal himself told the writer a little experience he had at one of his Sabbath services which offered him infinite amusement. It seems that in his church there were three or four dear old ladies who were very fond of their pastor; who also was very much attached to them. In the kindness of his heart—and how big that heart was a host of friends full well know—he thought he would prepare a sermon for the special benefit of those aged sisters. The text he selected, if I remember aright, was, "Cast me not off in the time of old age. Forsake me not when my strength faileth." He naturally dwelt upon the promises of a faithful, covenant-keeping God—how He cared for his saints when they were passing down the declivity of life, and felt the infirmities which attach to that period of human existence. Congratulating himself that he had preached a good, comforting sermon, by which his venerable friends must have been greatly edified, he concluded the service and dismissed the congregation. Contrary to his usual custom, he passed down the pulpit stairs into the church, instead of retiring to the pastor's room, and, unperceived by his aged sisters, he could not help hearing one of them say to the others, "Well, our dear pastor has preached us a real good sermon this morning; but who in the world do you suppose he meant when he addressed some persons in the congregation as his beloved aged friends in Christ?" Alas for the self-delusion of advancing years.—*Ex.*

CHINESE DOCTORS.

One of the most melancholy chapters of Chinese medicine is the superstitious and idolatrous practices connected with guarding the sick from the destructive spirit of disease. This is accomplished by various incantations, and by the exhibition, on the bed and walls of the room, of hideous pictures to frighten away the genii of evil. Sometimes the patient's face is painted in the most grotesque manner, in fantastic shapes and colors, giving the whole scene, were not the life and health of the patient at stake, a most ludicrous aspect. Happily for the Chinese, nearly all the medicines are inert, as pearls, tigers' bones, rhinoceros-horns, fossil bones, and numerous other articles as inert are used, which are absolutely without any medicinal virtue. Were it otherwise, it would require no gift of prophecy to predict that the whole land would be a graveyard, and its teeming cities would be turned into desolation.

THE HEAVENLY FATHER'S CARE.

It is, then, not merely a fact, but a necessity, that God, as infinite in knowledge, or omniscient, should know the smallest thing as well as the greatest; should take cognizance of the minutest animalcule in the drop of water, as of the most radiant archangel before the throne in the seventh heaven. Seest thou not, then, O child of God, what this means for thee, even for thee, in thy conscious humiliation and littleness, thy fears, thy distrust of the Divine care, thy dread of what thou hast called the contingencies of life? We see in the light of this truth, not merely the exceeding comfort, but the philosophic and literal truthfulness of those passages of Scripture which assure us that the little sparrow cannot fall to the earth without the notice of your Father; that the very "hairs of your heads are all numbered" by Him. They are numbered, not only on account of the graciousness of His nature, but of its necessity. You understand, then, why you, even you, though you may be the lowliest of all His children, may "cast all your care upon the Lord," because "He careth for you," even for you; and, by reason of His very Godhead, cannot help caring for you.

Of the grandest evidences of the Christian religion is this necessary correlation, this compatibility, of its teachings one with another, this implication and confirmation of its smallest truths, so-called, by its greatest; this "analogy of the faith," as the old theologians call it. All those precious, minute truths about the heavenly Father's care of the lowliest individual child of His; of even the falling sparrow; His numbering the hairs of our heads; His answer of individual prayer; His providence, erroneously called *special* providence, extending to our smallest interests—all are philosophically true and necessary, as corollaries of the Christian, and only rational, conception of the Divine nature, as absolute, as infinite. The Christian metaphysics herein appear as the highest Christian ethics; and dogmatic theology becomes experimental, practical theology. No penitent's prayer can fail of His gracious notice; no good deed, however obscure, can fail of His regard and compensation; no good, misunderstood, and suffering man can be misunderstood of Him, or fail of His vindication in the last day; no trial or grievance of His feeblest child can fail of His paternal sympathy and blessing. If the hairs of our heads are all numbered, what, then, of our repentant tears, our prayers, our good endeavors, our trials—are they not numbered? And if we have such a God and Father, what shall we fear, in life, in death, in eternity? "If God be for us, who shall be against us?"

How would you feel if you had, vested in your own person, omniscience, so as to know perfectly what is best for you; omnipotence, so as to be able to command whatsoever is thus desirable; omnipresence, so as to be always where any of your interests require you? Would you have one anxious thought again in this poor world? Now, though you have not these powers, yet your God and Father has; and He has pledged them all for your safety and comfort. He has put them all at the command of your prayers. You are just as well off, then, as you could be did you wield them all yourself. Though you sometimes think that, had you His power, you would do otherwise for yourself than He seems to do; yet had you His wisdom as well, you would do precisely what He does for you; you would see it to be best as He does. Believe this, and trust and pray on. Commit your ways unto Him, and He will direct your paths. In the darkest hour believe this, and walk quietly forward; for remember that this is your pilgrimage, your probation. You need, as a reclaimed sinner, preparation for the ultimate blessedness He has in reserve for you. Let Him guide you in the preparation, though it be through fire or water. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—*Dr. Abel Stevens.*

GROWING OLD.

Softly, Oh, softly, the years have swept by thee,
Touching thee lightly with tenderest care;
Sorrow and death they have often brought nigh thee,
Yet they have left thee but beauty to wear.
Growing old gracefully,
Gracefully fair.

Far from the storms that are lashing the ocean,
Nearer each day to the pleasant home Homelight;
Far from the waves that are big with commotion,
Under full sail, and the harbor in sight;
Growing old cheerfully,
Cheerful and bright.

Past all the winds that were adverse and chilling,
Past all the islands that lured thee to rest,
Past all the currents that lured thee, unwilling,
Far from the course to the Land of the Blest;
Growing old peacefully,
Peaceful and blest.

Never a feeling of envy or sorrow
When the bright faces of children are seen;
Never a year from the young wouldst thou borrow—
Thou dost remember what liest between:
Growing old willingly,
Thankful serene.

Rich in experience that angels might covet,
Rich in a faith that has grown with thy years,
Rich in a love that grew from and above it,
Soothing thy sorrows and hushing thy fears:
Growing old wealthily,
Loving and dear.

Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word has brightened—
"It is more blessed to give than receive;"
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot know;
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow:
Growing old graciously,
Purer than snow.

Selected.

BEARING OUR HOUSES ABOUT WITH US.

In "Breton Folk," a book written by Henry Blackburn, there is a picture that impresses one sadly. It is of a crazy-looking man who goes upon crutches; his head is bare, and his hair flies in every direction, his garments are poor, and one leg is missing below the knee. Around his waist is a strong rope, which is also attached to a miserable shelter made of sticks and dried ferns, which he calls his home. A dog and one or two children help him to drag his singular house from point to point. All his energies seem engrossed in the task of dragging this poor habitation wherever he goes.

It is a wonderful truthful representation of many seemingly rational people, who go through life thus burdened with their temporary houses. Not a step along the beautiful pathway but is impeded by this weighty attachment which calls for easy effort. Mind and body are occupied with the shells which cover us. The lilies of the field and the birds of the air, with their blessed lessons of dependence and trust, escape our notice. We fail to observe the glory that is in the earth and sky. Our very breath comes pantingly, as we struggle along with our self-imposed burden.

Does the heavenly Father look upon us as I do upon the wretched creature of "Le Faouet?" Scarcely; since most of us have sound minds in sound bodies, and this poor, wretched one, appears mentally weak and physically mutilated. Few men are excusable, even in the sight of their fellows, for giving heart and soul to the things of time and sense wholly. We severely criticise each other, when so encumbered as to have no moment for high and noble thoughts and deeds. We have little pity even for the miserably poor who never rise above their earthly hovel.

And how will God regard us if we go along dragging our worldly goods as hindrances to our better progress, and losing all the buoyancy and joy of that free life which a perfect dependence on Him will give?—*Selected.*

Selections.

Chance is a word void of sense; nothing can exist without a cause.—*Voltaire.*

A wise and good man does nothing for appearance, but everything for the sake of having acted well.

If we would build high, let us begin low and dig deep. A true sense of sin will bring us nearer to Jesus. Once brought near to Him, and living a life of faith in Him, we shall bear more fruit to His glory.

I saw, the other day, in the New Forest, an old oak near where William Rufus was killed. It was split apart by a holly tree. The berry in the bill of a bird may have dropped there in a crevice. Years passed by and there grew up another tree within the oak. So a cherished sin will ruin the soul.—*Arthur Hall.*

When I am dying, how glad I shall be
That the lamp of my life has been burned out for Thee!
That sorrow hath darkened the path that I trod!
That thorns, and not roses, were strewn o'er the sod!
That anguish of spirit full often was mine,
Since anguish of spirit so often was Thine!
My cherished Rabboni, how glad I shall be
To die with a hope of a welcome from Thee.

—*Dr. Shea.*

There are some great troubles that only time can heal, and perhaps some that can never be healed at all; but all can be helped by the great penance, work. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master.

Spiritual sacrifice includes more than merely attending to church services; it is to be ready with the knife of Abraham to slay our will in obedience to the Divine will, and, with Paul, to be able to say, without exaggeration: "I die daily! A spiritual sacrifice is bridling the tongue, keeping chaste the eye and ear, the willingness of the feet to tread the paths of tribulation of the Lord; this is the laying on of hands on the sick that they may recover."—*Rudolph Kogel.*

Useful Hints and Recipes.

Pine apples sliced and dipped in fritter batter make a delicate side dish for the dinner table. Fry as with peach fritters.

An English lady, in putting coals on the fire in a sick room where the patient is asleep, has paper bags full of the coals, which are readily and noiselessly handled.

To rid a duck of fishy flavor soak for two hours in salt and water. If preferred, the skin of the duck, which contains this fishy oil most concentrated, may be scalded off and removed, and the bird must then be well covered with flour and constantly basted, so that its meat will not be too dry.

A delicate drink for an invalid is made by scalding a tablespoonful of farina in a quart of milk, first mixing the farina with a little hot water, as starch is made. Let it simmer for twenty minutes. It must be thin enough to pour easily into a glass, and is salted, not sugared, to taste. For a weak or overworked person, a pitcher full of this is a refreshing drink for the night, either hot or cold.

An English writer on architecture says:—"A very slight examination of well decorated and well furnished houses, of which, in truth, we have but few among us, will serve to bring out one point. What is good in itself will, as a rule, harmonize sufficiently well with anything else that is good. A man who is endeavoring to furnish a room well need not fear incongruity if it is not the incongruity of poor work grouped with what is superior."

A Bar Harbor Breakfast Dish.—Take half a pound of salt pork, cut in small pieces, fry them till brown; take them out, and in the fat thus obtained put a pound of haddock or of fresh codfish, half-a-dozen potatoes cut in thin slices, some crackers or pieces of hard bread broken in small bits, half a teacupful of sweet milk, a lump of butter the size of a small egg, and pepper and salt to taste; thicken with a little flour rubbed smooth with the butter. When the potatoes are done, serve.

Pumpkin Pie.—A Plain Receipt.—When cooking pumpkins for immediate use in pies, or to dry, it is a good plan to drain off all the water you can; stew the pumpkin tender; then let the kettle stand on the back part of the stove, and on an extra griddle, so that all the moisture, or a great deal of it, will evaporate. If it is to be dried, it should be sifted just the same as if you are to make pies at once. For a plain pie, take one cup of stewed pumpkin, one-half cup of sugar, two eggs, and milk enough to fill the pie plate. First line pie plate with a plain crust, then beat eggs and sugar together, adding pumpkin and milk. Season with allspice and nutmeg to suit the taste. Bake well.

Miscellaneous.

IN NOVEMBER.

BY THOMAS S. COLLIER.

The flowers are dead, the fragrant, regal flowers,
And fled the blithesome robins, whose sweet song
From early morn made glad the fleeting hours,
When sunlit days were long.

The sable crow wings slowly o'er the hill,
His harsh call sounding through the frosty air;
The meadow sweeps are brown-clad now and chill,
The trees are gaunt and bare.

The barn-fowls cluster where the low hung sun,
Makes warm the earth beneath the slanting eaves;
The road-way paths are russet-robed and dun,
Thick strewn with fallen leaves.

The sky is gray, the sunlight falls across
The distant mountains, white and thin and cold;
Not radiant beams that forest-ways emboss
With shifting flecks of gold.

Amid the orchards harsh winds come and go,
And wild and high the songs they roughly sing,
And smitten with the chill of coming snow,
The trees stand shivering.

Sharp ring the ax-blows from the mountain side,
And thundering falls the tall and sturdy oak;
Soon will its form flame on the hearthstone wide,
And fade away in smoke.

No more the buckwheat blooms bend in the breeze;
No more the clover blossoms lowly sway;
No more we hear the honey-laden bees
Boom on their homeward way.

No lowing kine in upland pastures stand,
When evening's gold shows the faint gleam of stars,
Patiently waiting for some friendly hand
To open wide the bars.

The storm-wind flings its banners up the sky,
And rushing from the Northland's realm of snow,
Its tempest-notes, where forests tower high,
To louder murmurs grow.

Where late we met October's sunny smiles
By yonder flowing river's silver gleam,
Along the hill, and through the woodland aisles,
November's garments stream.

—*Good Company.*

Science and Art.

Mr. Holman Hunt has now about finished his great picture of *The Flight into Egypt*, which was begun at Jerusalem six years ago.

An interesting experiment has been made in Paris by M. Mangin, a member of the Academie d' Aerostation. A small balloon, measuring about 100 cubic feet, and filled with pure hydrogen, was sent up, being held captive by a rope containing two copper wires. A Swan incandescent light having been placed in the gas and attached to the top of the balloon, was lighted, and the whole aerial machine was splendidly illuminated. It was shown, by systematic interruptions, that the dots and dashes of the Morse system could be imitated for giving military signals at a great distance.

A thorough test as to the practicability of under-ground electric communication is to be made in Boston with telephone wires. Eight wrought-iron pipes, each four inches in diameter, are to be laid in a trench and surrounded with cement. The purpose of imbedding the pipes in cement is to protect the wires from moisture, which has interfered with perfect insulation in previous experiments. Several plans for the wires are under consideration. One of them proposes to have them covered with paraffine, and inclosed in a small lead tube. Another plan is to have the cable made of small conducting wires of copper wound with India rubber, and inclosed in an outer covering of galvanized wire. It is expected that an experimental line will be ready for service within two weeks.

At a late meeting of the Philadelphia Academy of Natural Science, Mr. Thomas Meehan exhibited a specimen of a cabbage which had, before blossoming, grown to the unusual height of three feet, the spiral coil of the stem, which was to the left, having been thus drawn out without any corresponding increase in the number of leaf scars. The cabbage, in its natural condition, is an insignificant plant, without any such head of leaves as makes it of commercial value when cultivated. The desired effect is produced by sowing the seeds of the wild cabbage at a period of the year so late as not to allow the formation of flowers, in which case the vegetative vigor of the plant is expended in the production of the mass of leaves, which become better developed and denser as the process of cultivation continues.

The new Forth Bridge will have two spans of 1,700 feet, two of 675 feet, fourteen of 168 feet, and six of 50 feet, with a clear headway of 150 feet above high water spring tides. Mr. W. Baker in a recent paper argues that not only will such a bridge prove stiffer than a suspension bridge, but it will also be cheaper. Steel is to be used in the construction of the bridge. No punching or shearing will be allowed, but all holes will be drilled through the whole thickness of plates and angles after being put together. The effect of wind pressure on the superstructure has been carefully guarded against, and it is thought the bridge will stand the strongest hurricane yet known. The total length of the great continuous girder is 5,330 feet, or say a mile, and the viaduct approaches, 2,754 feet, or rather over half a mile. The heaviest train traversing the bridge will not deflect the 1,700 foot girder over four inches, while a wind-pressure equivalent to 30 pounds per square foot over the entire 1,700 feet will bend the bridge laterally less than nine inches. About 42,000 tons of steel will be used in the superstructure of the main spans, and 3,000 tons of wrought-iron in that of the viaduct approach. The total quantity of masonry in the piers and foundations will be about 125,000 cubic yards, and the estimated cost of the bridge, over seven millions of dollars.

Personal.

Thurlow Weed, the distinguished journalist and politician, died in New York, on the 22d inst., in the 85th year of his age.

Mrs. Sarah Packer, relict of the late Judge Asa Packer, died at Mauch Chunk on the 17th inst. She was widely known for her large and unobtrusive charities.

Rev. Joseph Cook recently arrived in San Francisco on the "home-stretch" of his lecturing tour around the world. He left this country in September, 1880.

The remains of John Howard Paine are to be brought home to this country from his lonely grave in Tunis, the expense being borne by Mr. W. W. Corcoran, of Washington.

The aged mother of Thomas Hughes is living at Rugby, and is hopeful that the colony will yet be a success. She writes to friends in praise of the productiveness of the soil and salubrity of the climate.

The late Hans Christian Andersen, though of a most robust physique, was excessively nervous about his health. He was still more nervous about being buried alive. It is said that he never went to bed without leaving a piece of paper by his bedside, on which was written "I am only apparently dead."

Items of Interest.

That picturesque ruin, Heidelberg Castle, is to be partly restored, in keeping with the original plans.

A petroleum pipe line constructed from the Couban oil territory over the Caucasus Mountains to Novoroszisk harbor, on the Black Sea coast, was opened on May 27. This line of pipe, which is 105 miles long can deliver every day 1,000,000 pounds of petroleum.

The saddle which was made for General Garfield just before his assassination has been presented by General Swaim to the managers of the Garfield Monument fair, to be raffled for. It is made of white leather, is strong and light and of admirable workmanship.

The report is gaining ground in England that many of the deaths in the army during the recent campaign in Egypt were due to starvation, and official mismanagement on the part of the Right Honorable Hugh Childers, Secretary of State for War. Considerable indignation is rife among army and navy circles in consequence.

The corporation of Dublin, after hot discussion of a motion to thank the Irish regiments who served in Egypt for their gallantry, and to confer the freedom of the city on General Sir Garnet Wolseley, adopted an amendment by a vote of 27 to 21, declaring that Ireland had no interest in the war, the only result of which was to increase taxation and carry ruin to Irish homes.

Middle-aged American woman wanted to do general housework in a small family; one may apply who for $10 per month, a nicely-furnished room and a good home, will do her work pleasantly and well, who will wash fine crockery carefully, who will not make it her aim in life to fill the garbage box each day with good food, and who will leave the correction of the children to their parents.—*Genuine Adver.*

It was announced that the first year of the law course at Harvard would insure the degree of A. M. alike to graduates of that and other colleges "on the same plane." Applications came from all parts of the country, but only those by graduates of Yale, Dartmouth, Brown, and a few other institutions have been accepted. The rest of the writers are told that their degrees bear evidence to the fact that their training is about sufficient to rank them with Harvard freshmen.

Barbara Scott, an aged spinster of Montreal, was the owner of property worth $400,000, but she lived for years alone in the family mansion with only an old and decrepit man for a servant, and in such squalor that the Board of Health once interfered. She died alone, and partly from starvation, having for a long time denied herself proper food. She left her estate, by a carefully written will, to a number of charities and churches. Three cousins contested it in the courts, producing plenty of evidence of Miss Scott's eccentricities, but the Court has decided that she was in her right mind, and that the will is valid.

Books and Periodicals.

Notices of several books and periodicals have been deferred for want of room.

THE POETICAL WORKS OF ALICE AND PHŒBE CARY. Household Edition. Boston: Houghton, Mifflin & Co. 1882. Pages 337. Price, $2. For sale by J. B. Lippincott & Co., 715 and 717 Market St., Phila.

It will not be expected of us to say anything about the merits of the poems of Alice and Phœbe Cary. The verses of each have floated over the land in magazines and newspapers, and in separate but incomplete volumes, until they are known at almost every fireside. It remains for us only to congratulate the public upon the collection of all the writings of both of these gifted sisters in a single volume. The poems of each are given separately, accompanied with a portrait of the author. There is a good index and a table of first lines. The book is on fine paper, printed on the Riverside press; the covers are neatly embossed and substantially bound, and yet the price is not above the reach of the masses of the people.

THE LONGFELLOW CALENDAR, 1883. With selections for every day in the year. Houghton, Mifflin & Co, publishers, Boston. Price $1. For sale by J. B. Lippincott & Co., 715 and 717 Market St., Phila.

This is one of the beautiful designs of the times, so prolific in pretty things. It is a large illumined card, containing a portrait of the poet, with a picture of his home on one side and of the Belfry of Bruges on the other, below which, on either side, are exquisite representations of "Priscilla" and "Evangeline." Around the margins are the titles of the most noted of Longfellow's poems. On the reverse side is a tinted design containing a calendar for the year 1883 and the month of January of 1884. The selections taken from Mr. Longfellow's writings come in a separate pack. While convenient for reference, the Calendar will be an ornament for any wall.

THE EMERSON CALENDAR, 1883. With selections for every day in the year. Houghton, Mifflin & Co., Boston. Price, $1. For sale by J. B. Lippincott, 715 and 717 Market St., Phila.

This is of the same general design as the Longfellow Calendar, mentioned above. The illumined side gives a picture of Emerson's home in Concord; title and all peering through a huge but graceful pine tree, such as the "sage" celebrated in his writings.

NORSE STORIES RETOLD FROM THE EDDAS. By Hamilton Wright Mabie. Boston: Roberts Brothers. 1882. Pp. 169. Price, $1. For sale by Porter & Coates, 9th and Chestnut, Phila.

This little volume, printed on fine paper and neatly bound, is worthy of all the care bestowed upon it. We have often wondered why, when so much time and care are spent upon Greek and Roman Mythology, so little has been written in a popular form upon the myths and legends of the Northmen, and we are glad that the author has supplied the deficiency. We have heard it said that the work under notice divests the subject of which it treats of its mystic interest and philosophical significance. But this, we hold, is an advantage rather than an objection, since the book by interesting the young and the ordinary reader will call attention to the general field of research, and incite the investigation of those who may be disposed to go into deeper study. The contents of the book are: "The Making of the World," "Odin's Search for Wisdom," "How Odin brought the Mead to Asgard," "The Wooing of Gerd," "The Making of the Hammer," "Odin in Geirod's Palace," "The Apples of Idun," "Thor goes a Fishing," "How Thor Found the Hammer," "How Thor Fought the Giant Hrungner," "The Binding of the Wolf," "Thor's Wonderful Journey," "The Death of Balder," "How Loke was Punished," "The Twilight of the Gods," "The New Earth." The chapters are beautifully written and are as interesting as fairy tales.

THE GREAT EPICS OF MEDIÆVAL GERMANY. An Outline of their Contents and History. By George Theodore Dippold, Professor at Boston University and Wellesley College. Boston: Roberts Brothers. 1882. Pp. 323. Price, $1.50. For sale by Porter & Coates, Phila.

Prof. Dippold will certainly receive the thanks of many for this interesting book on so interesting a subject. A large majority of intelligent people have heard just enough of the *Nibelungen Lied* and other great Epics of Mediæval Germany to want to know more about them. And yet the literature is so rare and inaccessible to most readers that very few can avail themselves of it. The volume before us contains the information such people desire. After an instructive introduction, there are two chapters giving outlines of the *Nibelungen Lied;* then another on the Nibelung Epics and Sagas of the North, and the Lay of Seigfried. This is followed by an account of the relations between the Northern and the German Nibelung traditions, and the influence of history on the Saga. And this again is followed by an account of the mythical elements of the Nibelung story and their combination with the Saga and History; the Lament; the manuscripts and authorship of the great Epic; the Metre, translations; Geibel's Brunhild. Chapters VI and VII tell of *Gudrun*, giving us outlines of the poem itself and of its history. Chapter VII tells us of *Perzival*, giving a sketch of the development of the Arthur Saga, and its connection with the legend of the Holy Grail, as well as an outline of the poem itself. Chapter IX treats of *Tristan and Isold* and of *Iwein*.

We think that this statement will best indicate to our readers the ground covered by the book, the contents of which are not strung carelessly together, but presented in a historical, philosophical and analytical way, yet in such a glowing readable style that we are carried along irresistibly to the end. The notes with which the volume closes are very valuable.

THE ODYSSEY OF HOMER. Done into English Prose by S. H. Butcher, M.A., Fellow of University College, Oxford, late Fellow of Trinity College, Cambridge; and A. Lang, M.A., late Fellow in Merton College, Oxford. Boston: D. Lothrop & Co., 32 Franklin street. 1882. Price $1.00.

This work, we find, has been welcomed by eminent classical scholars. The place of Homer among the poets of the world remains undisputed, and it has been found impossible to exhaust the deep meaning contained in his verse. The preface to the work before us says: "There would have been less controversy about the proper method of Homeric translation, if critics had recognized that the question is a purely relative one, and that of Homer there can be no final translation." The old blind bard is many sided, and every age has demanded that certain phases of his work should be brought out. The age of Elizabeth required something different from that of Anne, and men like Chapman and Pope answered this demand. The justification of the translation before us seems to be that what is now wanted is the simple truth about the matter of the poem, which can be given only in prose; "for in a verse translation no original work is any longer recognizable." "Without the music of verse, only half the truth about Homer can be told, but then it is that half of the truth which at this moment it seems most necessary to tell." The work is well done, and the publishers deserve credit for the substantial form in which it has been given to the world.

THE BODLEY GRAND CHILDREN AND THEIR JOURNEY TO HOLLAND, by Horace E. Scudder, Author of the Bodley Books. Boston: Houghton, Mifflin & Co. 1882. Pages 192. Price, $1.50. For sale by J. B. Lippincott, 715 Market St.

This is the first volume of the second series of the Bodley Books, and is an illustration of the easy way in which history may be taught to the young. A New England family and a family of New York have intermarried, and some inquiries made by the children lead them out into a study of their Dutch ancestors in the days of New Amsterdam. The heroism of Peter Stuyvesant in resisting the English, and the sayings, manners and customs of the Knickerbockers are brought out in ordinary conversation. Then the two families with their grand-children start off on a journey to Holland, and see its quaint places, its dykes and windmills. Amsterdam and Utrecht and Leyden and Delft are visited, and observations are made on the sea coast and throughout the country. The habits of the people are noted, and the connection between Dutch history and American history is traced. A boy will, unconsciously, learn as much in this pleasing book as he would by plodding through volumes of mere dry bones of facts and dates. The work is very attractive in its outward form. The illustrations are numerous and truthful, and the quaintly illumined cover is in keeping with the general idea of the book.

STORIES FROM HOMER. By the Rev. Alfred J. Church, M.A., Head Master of King Edward's School, Redford. Author of "Stories from Virgil." With twenty illustrations from Flaxman's Designs. New York: Dodd, Mead & Co., publishers. 1882. Pages 307. For sale by J. B. Lippincott & Co., 715 Market St., Phila.

The great Epics of Homer have been compared to the river of Egypt which flows from an undiscoverable source and mirrors the temples and palaces of unforgotten gods and kings. The stories here told from them will interest the old as well as the young, if they have any taste or any desire to know of the history or myths of old Greece and the surrounding nations. They are well told and will give an insight to classical literature to those who may not be able to reach it in the original language. The twenty illustrations are novel and very fine. The pictures have a black ground, while the figures are in such colors as red and buff, and give us fine specimens of Greek outline and form.

LIPPINCOTT'S MAGAZINE for December opens with a finely illustrated article on Block Island, "The Island of Manistee," by Charles Burr Todd, who gives a vivid description of the life of the fishermen and the wreckers, tells the story of many notable wrecks, and sets forth the advantages of the island as a summer resort. "Newburgh and its Centennial" is the title of a valuable and highly interesting historical paper, recounting the final events in the War of Independence, and bringing out in a fuller light than historians have shed upon it the conduct of Washington during that trying and critical period. "The Earlier and Later Work of Mr. Howells" is the subject of a critical paper, written with keen discernment and with evident knowledge of the New England life from which the novelist has drawn his materials. The career of Felix Mendelssohn is ably outlined by Edwin D. Mead, who indicates very clearly the peculiar characteristics of the composer, and the causes of his popularity in England and America. "A Day in Coyoteville," by Laura Wells Morse, gives an amusing sketch of Western life and manners. Among the short articles in the "Monthly Gossip" is one by Amelia E. Barr, describing the childhood and early home of Adelaide Neilson, and giving many facts, equally new and interesting, respecting the career of that gifted and ill-fated *artiste*.

"Fairy Gold," which has delighted the readers of the Magazine during the past six months, is brought to a close in this number, and is to be followed by a longer serial, "The Jewel in the Lotos," by Mary Agnes Tincker, the author of "Signor Monaldini's Niece." The short stories in the number, "A Congenial Couple," "Decker's Second Wife," and "Mrs. Gallup Entertains a Friend at Tea," are clever and amusing in their several ways. LIPPINCOTT'S MAGAZINE retains its reputation as being "eminently readable."

THE CENTURY MAGAZINE. Variety and freshness of illustrations and literary features are claimed for the December CENTURY. John Marshall, the Great Chief-Justice, is the subject of the frontispiece, which, with character sketches and many portraits, belongs to E. V. Smalley's paper on "The Supreme Court of the United States." Besides giving a clear idea of the functions of the Supreme Court, the writer describes picturesquely the routine and the humor of that dignified body, and gives several anecdotes of the chief-justices. "My Adventures in Zuni" is Frank H. Cushing's first paper on the remarkable tribe of Pueblo Indians with whom he has been living as an adopted chief for two years or more. His account of the family life and religious rites of the Zunis, and the numerous illustrations, are both unusually interesting. William Elliot Griffis explains "The Corean Origin of Japanese Art," and brings to the assistance of the text several striking reproductions of old Corean art. "The Taxidermal Art" is the subject of several beautiful engravings of mounted birds and animals, and, in the text, Franklin H. North writes with freshness about taxidermists and the curious features of their art. A portrait of the late Dr. John Brown, the author of the inimitable story, "Rab and his Friends," which includes a portrait of the mastiff Rab, and a picture of the author's study, and some amusing grotesques by Dr. Brown, illustrate a charming paper on "Rab's Friend" by Andrew Lang.

Something between a story and a satiric essay is Henry James, Jr.'s, "Point of View," which has, as a study of American manners, even more interest than "Daisy Miller." The purpose is, by a series of clever letters by Americans who have lived in Europe, and by an educated Englishman and French Academician, to show the merits and defects of American life and character as they appear from the different points of view of these critics. Professor Lounsbury, of Yale, returns to "The Problem of Spelling Reform," and makes a forcible argument in favor of it, and John Burroughs talks delightfully of the "Hard Fare" of the birds and small animals when winter is unusually severe.

Mary Hallock Foote's serial, "The Led-Horse Claim," advances to a strong and novel situation in mining experience, a part of the action of the story passing underground. The author's full-page illustration of Cecil in the mine, engraved by Cole, is perhaps the most striking illustration in the number. Mrs. Burnett's "Through One Administration" approaches the focal point of interest; and in the second part of "The Christian League of Connecticut," the Rev. Dr. Gladden weaves practical hints for Christian co-operation into his effective New England story.

The poems of the number are by the late Sidney Lanier, Professor Henry A. Beers, Andrew B. Saxton, L. Frank Tooker; and in "Bric-a-Brac," by John Vance Cheney, J. A. Macon, H. C. Bunner, Frank D. Sherman, and others. "Western Careers for Eastern Young Men" is the leading article in "Topics of the Time," and the other departments treat a variety of timely subjects.

LITTELL'S LIVING AGE for November 25th, 1882, contains: Henry Erskine and his Times, Quarterly Review; The Story of James Baker. A Tale of the Congo Coast, Blackwood's Magazine; Some Points in American Speech and Customs, by Edward A. Freeman, Longman's Magazine; Six Weeks in Sorrento and Ischia, Before the Earthquake, Golden Hours; The Last of the Georges, Temple Bar; What Makes Literature Popular? and Rolling-Stone Rambles, Spectator; Living Chess, All The Year Around; and choice selections of poetry.

For fifty-two numbers of sixty-four large pages each or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

In the Reformed Church, Meyersdale, Pa., on November 16, 1882, by Rev. J. M. Schick, assisted by Rev. A. D. Gangey, Mr. E. L. Beachley to Miss R. Ellie Heffley, all of Meyersdale, Pa.

In Chambersburg, Pa., at the residence of the bride, on the 16th instant, by Rev. G. C. Hall, Rector of Trinity Church, Mr. W. Darlington Evans, editor of the West Chester *Daily Record*, to Miss Lucy Eyster Messersmith, daughter of the late G. R. Messersmith. No cards.

Acknowledgments.

Moneys received by the undersigned for Home Missions, Washington Mission, and Church Extension Fund, since last acknowledgment:

HOME MISSIONS.

Received per Rev T S Johnston, treas Leb Classis, from Sinking Sp chg, 11 25, Annville do, 30 36, Trinity ch, Pottsville, 5 00, Shartlesville congregation, 14 25, Bernville chg, 44 00.	$104 86
St John's Ref S S, Schuylkill Haven,	20 00
Orphans' Home, Womelsdorf, 10 00, Schaefferstown chg, 4 50, Jerusalem chg, Schuylkill Haven, 52 70.	67 20
First Ref Ch, Reading,	31 09
Annville chg,	39 64
Rev W H H Snyder, pastor of Salem Ref Ch, H'b'g,	25 88
Rev Edmund Erb, collected in Neb,	25 00
G Gundy Brosere, from 1st Ref S S, Wyoming, Del,	10 85
Rev D Y Heisler, treas E Pa Clas,	154 50
Do do, do do,	174 13
Rev D B Mauger, treas Gosh Classis,	304 48
Rev Wm M Deatrick, treasurer Mercersburg Classis, from Loudon chg, 5 18, Woodcock Val do, 4 83, Grindstone Hill, 30 00, Brick Ch, Friends Cove, 7 65,	47 66
Clover Creek chg, 25 00, Woodcock Val chg, 20 00.	45 00
Shippensburg chg, 20 00, Waynesburg chg, 50 00, Schellsburg Ch, 7 50, Buena Vista do, 10 56, St Clairsville chg, 47 00, Yellow Creek, 25 00, St John's Ch, Chambersburg, 5 00.	165 06
St John's do, Martinsburg, 31 43, St Luke's do, do chg, 10 93, Altoona Ch, 53 61, Sulp Sp mission, 12 75.	108 72
Rev W A Haas, treas W Susq Classis, from Lock Haven chg, 18 56, Lewisburg chg, 14 00, Mifflinburg do, 80 25, Rebersburg do, 62 50.	175 31
White Deer do,	9 00
Sarah L Diehl, Seitzland, York co,	2 00
Paradise chg, Somerset co, per pastor,	17 45
Rec'd per Rev S S Miller, treas Md Classis, from Jefferson chg, 27 73, Middletown do, 23 00.	50 73
Third Ch, Baltimore, 100 00, Westminster chg, 90 00, Ev Ref Ch, Frederick, 65 00, Jefferson chg, 12 27.	257 27
Rev W A Haas, treas W Susq Classis, from Bellefonte chg, 25 30, Boalsburg do, 2 50, Aaronsburg chg, 56 33, White Deer do, 6 50.	90 63
Rev I G Gerhart, treas Tohickon Classis, from S Easton, 12 95, Springfield, 27 00, Quakertown, 81 60, Riegelsville, 20 00, Tinicum, 16 08, Hilltown, 5 90, Indian Creek, 25 57, Durham, 40 00.	229 10
Rev Jno W Steinmetz, from St John's Ref Ch, Reading,	16 00
Jno J Nissley, treas, &c, 1 year's interest on Gerhart legacy,	6 00
R F Kelker, from Rev Jno Casper Bucher, D D,	10 00
J W Evans, from Rev Dr Easton, pastor of 1st Ref Ch, New Brunswick, N J,	2 84
Wm Gassman, treas of Wyman Miss Soc of Zion's Ref Ch, Hagerstown, Md,	48 28
C D Zehring, treas of Ref Ch Mission Soc Johnstown, Pa,	10 00
Dr I Lefever, treas 2nd Ref Ch, H'b'g, (com col)	11 26
Rev J Hannaberry, from St John's Ref Ch, Ridgely, Md (com col), 91 cts, St Paul's Ch (harvest col), 1 83.	2 74
Rev J H Pannebecker, treas Lanc Classis, from New Holland chg 11 19, Bethany, 5 50.	16 69
Miss Annie M Wiestling, Pres Ladies' Aid Soc of the Ref Ch, at Mont Alto, Pa,	6 00
Rev J A Hoffheins, treas Va Classis,	150 00
Rev F Fox, from the German Ev Ref St Paul's Ch, New York City,	5 00
Total	$2440 31

WASHINGTON MISSION.

Received per Rev W H H Snyder, from Salem Ref Ch, Harrisburg,	$30 43
Rev S S Miller, treas Md Classis, from Ev Ref Ch, Frederick, Md, 281 29, Miss Soc of do, do, 33 33, Middletown chg, 52 00, Manchester do, 25 00, Emmittsburg do, 20 00, Glade do, 13 00, Mechanicstown do, 11 65, Burkettsville do, 10 00, St Paul's Ev, Baltimore, 10 00, Mt Pleasant chg, 5 00, Boonsboro do, 18 00,	479 27
C A Shultz, treas Zion's Classis, from Trinity Ref cong, York,	20 00
I G Gerhart, treas Tohickon Classis, from Ridge Val, Rev Grose, 5 00, Indian Creek, 10 00, Friedensville, 26 cts, Hilltown, 7 00.	22 26
Rev J H Pennibecker, treas Lanc Classis, from Markham chg, 5 50, Zwingle cong, H'b'g, 1 50.	7 00
Total	$558 96

CHURCH EXTENSION FUND.

Received from Berlin, Somerset Co cong, per the pastor, Rev S R Breidenbaugh,	$10 00
Rev S Sweitzer, Lincoln, Lanc Co,	6 00
Rev T S Johnston, treas, etc, from the Trinity Ref Ch, Pottsville, for Kansas,	3 00
Orphans' Home, Womelsdorf,	10 00
Rev W H H Snyder, Salem Ref Ch, H'b'g,	31 65
B Schmitt, Woodstock, Va,	5 00
E S Santee, treas Christ's Ref Ch, Phila,	22 71
Rev J W Pontius, from Ref Ch, Cochranton, Pa,	15 56
Rev S S Miller, treas Md Classis, from Middletown chg, 19 00, Boonsboro do, 6 00.	25 00
Rev D Rodrock, Kintersville, Pa,	8 00
Jno Keiper, treas Miss Soc of S S of 1st Ref Ch, late Race St, Phila, for St Peter's Ch, Oregon,	5 00
Do do, do do, Salem, do,	5 00
Dr I Lefever, treas 2d Ref Ch, H'b'g,	6 60
Rev S R Breidenbaugh, treas Somerset Classis, from Zion's chge, 10 00, Meyersville do, 37 00.	47 00
Rev Wm M Deatrick, treas, etc, from New Centreville chg, 15 00, St John's Miss Soc, Centreville, 10 00.	25 00
Rev Jno Kretzing, from Christ Ch S S, for Emporia, Kan,	15 00
Wm Gassman, treas Wyman Miss Soc of Zion's Ref Ch, Hagerstown, Md,	11 72
Rev T R Dietz, New Berlin, Pa,	5 50
Rev S S Miller, treas, etc, from Ev Ref Ch, Frederick, Md,	40 00
Total	$297 74

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. A. R. KREMER,
Rev. D. B. LADY,
Rev. H. H. W. HIBSCHMAN, D.D., } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, NOVEMBER 29, 1882.

This week the people of this favored land will spend one day in especial thanksgiving to Almighty God, for the blessings He has bestowed upon them. Upon the privilege and duty of this observance one of our associates has spoken and we need add nothing more. It is meet and right that the Nation should own its God in this way. Christianity is the preservative principle of the government. A living statesman has well said: "One might as well expect our land to keep its climate, its fertility, its salubrity and its beauty, were the whole globe loosened from the law which holds it in an orbit where we feel the tempered radiance of the sun, as to count upon the preservation of the delight and glories of liberty for a people cast loose from religion."

Another letter from Mr. Charles Godfrey Leland in the interest of Hand-work in Decorative art will be found on our first page. It contains a general answer to inquiries made by many who read his first communication either in the MESSENGER or other papers by which it was so kindly copied. Our contemporaries will doubtless confer a favor upon those of their own readers who wished to be informed in regard to the matter if they will say that Mr. Leland has by request of the United States Commissioner prepared a short treatise on the subject which will be published by the Government and may be had upon simple application to General John Eaton, of the Bureau of Education, Department of the Interior, Washington, D. C.

Pastor Strauss in Oregon, recently reported to the Board of Domestic Missions, that some of the people among whom he labors were without Bibles, and were dependent upon him to read the word of God to them as he went from place to place. We think this great want can easily be met. The American Bible Society will furnish Bibles wherever they are so sadly needed, and this should inspire our people in return, to make contributions to the Bible Society which has such facilities for multiplying and distributing copies of the Scriptures in all languages.

W. U. Hensell, Esq., who conducted the recent Democratic state campaign to the admiration even of those he helped to defeat, now comes to the fore and expresses his willingness to have his accounts audited by a committee of those who have a right to know how the funds placed in his hands have been disbursed. The papers of all parties, think it a sign of the millenium when committee-men can challenge scrutiny without fear of being charged with feathering their own nests; or using money for improper influences, or being extravagant in expenditures that are entirely legitimate. It is hinted that such audits will be demanded in future by the people of all political creeds.

Rev. D. B. Shuey is meeting with continued success in raising money for missions in and around Emporia, Kansas. On Sunday, 12th inst., he visited the Middletown charge, in Maryland, of which Rev. T. F. Hoffmeier, is pastor, and $55 were contributed although a special collection for church extension had been taken up by the congregation a few weeks previously. On the 19th inst. Bro. Shuey was in York, Pa., and was requested by Dr. J. O. Miller to preach and make a statement in regard to missions in Kansas, and the congregation responded to his appeal by giving him $122.

A copy of the Reformed Church Almanac and Year Book for 1883, issued by the Reformed Publishing Company, Dayton, Ohio, has been placed upon our table. It contains numerous illustrations and much valuable statistical information. Among the tables compiled expressly for this work is an alphabetical list of the deceased ministers of our Church, with the dates of their licensure ordination, decease etc. In the register of living ministers is given not only the Post Office address, but the year of ordination and the place of theological preparation. These careful tabular statements are the work of Rev. Dr. I. H. Reiter, whose indefatigable industry in that line is well known. The Almanac may be had at 907 Arch Street, Philadelphia. For terms, see advertisement.

It is proposed to issue a supplement to the MESSENGER of the 13th of December, in the way of a pamphlet giving a list of premiums which may induce our people to work for the increased circulation of this paper. It is especially desirable that pastors and others should in the meantime send to the Superintendent of the Board of Publication, the names and the Post Office addresse, of those to whom this circular should be sent. A copy will be sent of course to every subscriber, but there are thousands of others who should be reached and the list of names can hardly be made too large. The co-operation of our ministers in the dash of enterprise is earnestly solicited. Be quick, brethren!

The graduates of Pennsylvania College, Gettysburg, resident in Philadelphia, have formed a local Alumni Association—a good hint to those who have been educated in our own schools. Such associations help to bind men together and keep up their interests in their Alma Mater; and frequently there are enough in particular towns and neighborhoods to make meetings interesting and profitable.

The friends of Heidelberg College have concluded to allow the institution to remain at Tiffin, Ohio. In this it seems to us they have acted wisely. We hope they may succeed in raising sufficient funds for the new buildings which seem to be so greatly needed.

Rev. H. K. Binkley reports fifty-five subscribers for the MESSENGER and fifteen for the *Hausfreund* from the Hilltown Charge, Mont. Co., Pa. Rev. H. F. Seipel is the pastor. The Lands'-dale congregation recently surprised him with a donation of $25, in gold, a students' lamp worth $10, and other articles of usefulness. He is universally esteemed by his people and the community.

THOUGHTS FOR ADVENT.

Not a sermon, only some reflections on the following text: "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4: 35.

It was about the middle of December, probably, that this beautiful incident occurred in the life of our Lord. As He had just spoken to the woman of Samaria concerning the water of life, so He spoke to His disciples, in another figure, of the ingathering of souls into His kingdom. In *their* estimation the spiritual harvest was not ready to be gathered, but, as in the world of nature, it lay as yet in the future, and to their immature vision there was only the verdant indication of what might be expected at some distant period. Four months, then the wheat harvest, corresponding to some space in time when the reaping shall take place in the kingdom of God. But Jesus declared that the time had already come for the gospel reapers to thrust in their sickles. The harvest was already more plenteous than the laborers, and therefore no time must be lost waiting for greater opportunities. Already the Samaritans—the most obstinate of all bigots—were submitting to the gospel. The seed was sown at the well of Jacob—it grew and ripened before the setting of the Sun. The works of Divine grace are miracles. Nature and grace correspond indeed, in order and in principle, but not necessarily in the matter of time.

These words of our Saviour apply to us and to the present state of the world. In our Lord's time the harvest was plenteous, only the laborers were few. It is so now.

The field is the world—so the Master says. It is divided into two great parts, Christian and heathen. Both need the ministrations of the Lord's appointed servants.

Christian communities need them. All admit that. Take from them the churches and pastors, and what must be the inevitable result? The question is its own answer. Then, in all or most Christian lands there are places of moral destitution—a lack of pastors, and the inability or want of desire to secure them. There may be some remains of Christian sentiment, some knowledge of Christian truth, and some outward show of conformity to it. But, in time, even that little—wholesome and beneficial while it lasts—will be lost in the darkness of worldliness and vice, if it be not preserved and increased by the ministrations of the gospel. Then the question, "What shall be done for the waste places in Zion?" must be answered. And not the spirit of Christianity, but the spirit of worldliness, the spirit of Cain, could answer by putting the insolent and uncharitable question—"Am I my brother's keeper?" If the possession and practice of religion is good for some, the greatest and only real good, then it is the same for all. If salvation is alone through the mercy of God in Christ, then surely they who are partakers of that grace cannot be indifferent to the want of it in those who are of the same people with themselves for whom Christ died, and who without the application of His saving grace must be lost.

The heathen nations also claim the good offices of the Christian Church. It is a trite saying that charity begins at home. So it does, but not in the sense and meaning of those who have no other text from which to expose their narrowness and ignorance. It begins in the inmost sanctuary of home, right in the heart; but, like true faith, it does not rest and sleep there, but goes out and, shepherd like, never wearies in its search so long as there is a "lost and weary soul to be found, and until all the ends of the earth shall see the salvation of our God."

Then let no one say—"There is yet four months, and then cometh the harvest." It is now; it has ever been; it is at our doors. Let every one who names the blessed name of Jesus, whose joyful Advent we expect soon to unite in celebrating, be a missionary. The spirit of missions is the spirit of Christ. Prepare your gifts for Him who is the greatest Gift of God to men. Bring forth the gold, the frankincense and the myrrh. K.

SACRED PLACES AND SEASONS.

Everything earthly exists in space and time. The events of history take place somewhere and some time. Anything outside of these necessary conditions of human life is beyond our mental grasp.

The revelation which God made to men in Christ was a historical revelation. It could not have been a true revelation otherwise. The Word was made flesh. The Son of God became the son of man. He took on Himself the position of a citizen of the world. He became a member of human society. He was made in all points, sin excepted, like unto His brethren. He entered the conditions of our present life. He was born at a certain place, and at a certain time. He lived and labored and suffered and died and rose and ascended at places and dates which are known, many of them, with almost absolute certainty, even to this day.

In touching the earth at certain points Christ rendered those points sacred. Palestine, the scene of His sojourn, is the holy land. Bethlehem and Nazareth and Cana and Capernaum and Bethany and Gethsemane and Calvary and the Mount of Olives, are sacred and holy places, by reason of the Saviour's presence and wonderful words and works there. During the Crusades, the blood and treasure of Europe were freely poured out that Christian nations might possess that land. And for centuries pilgrim and palmer have resorted thither, as to the holiest shrines in the wide world, and have prayed and meditated upon the spots which the Christ distinguished and hallowed for all time to come by the remarkable events of His wonderful life. We can all appreciate the impulse which prompts men to visit these places. It is the nearest approach which we can make to the Lord in His earthly tabernacle. It is like coming in contact with the other world. Our souls are nourished, our religious life is fed and strengthened thereby.

But what of time, the other condition of human life into which Christ came? The same may be said of it as of space. Christ also touched it specially at particular points and glorified these points. There are times which are instinct with the story of His life. But it is not possible to go back to those times in which He lived. We cannot return, except in the way of historical recollection, to the first century of our era. But there is a sense in which these points in time return to us. Time moves forward in circles. The seasons repeat themselves. New Year's day and the fourth of July come with each revolving year. Whilst many of us will never be so highly favored, as to see Bethlehem *where* Christ was born, the holy Christmas season *when* He was born comes to us each year. Christ has hallowed and made sacred this portion of the year. The soul of this time is the story of the star and the wise men, and the shepherds and the angels' song, and, above all, the virgin mother and the wonderful child Jesus.

This hallowed advent season is again upon us. Undoubtedly a Christian man would be willfully blind and would miss much, who visited Jerusalem and Bethlehem, and saw in them nothing but a heap of ruins and a sheep pasture. So we are willfully blind and miss a great deal if we see in this December nothing but the approach of winter, with its storms and freezing weather. That is for the natural man. The spiritual man should be able to lay hold of the spiritual and religious in time as well as in space. L.

PRACTICAL TALK WITH PARENTS ON AN IMPORTANT TOPIC.

As believers in the Lord Jesus Christ we are recognized by God as members of His kingdom of grace and salvation, and as such are under His control and government. His word is for us the rule of faith and practice, and all our actions shall be in conformity with the same. God is our Father and we are His children. "We are the children of God by faith in Christ Jesus." This constitutes believers in the Lord Jesus Christ a family of which Jesus is the elder Brother. All are members one of another, constituting the mystical Body, the Church. In the world, but not of the same, but living and moving in a sphere of life and light. It is super-natural: "My kingdom is not of this world," says the Lord. Hence that which God hates we are to hate, and that which He enjoins we are to do, and that which He promised to do for us we are to believe with all the heart.

He has promised to be a God unto us and a Father unto our children. On His side everything is right. His promises are true. He performs His part as a parent. We are to own Him, and with unswerving fidelity serve Him. We are to be true to our covenant engagements. This is our duty and great privilege. The benefit accrues to us.

In the baptizing of our children, according to the appointment of the Saviour, we publicly recognize God as the Almighty Maker of heaven and earth, and the God and Father of our children. We have the sign and seal of the covenant put upon them by the properly authorized servant of God. In this transaction God says: "I will establish My covenant between Me and thee, and to thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." You perceive God establishes the covenant relationship between Himself and us and our children. We have nothing to say or to do in the matter. We are not a contracting party on the one side and God on the other. God enters into relationship with us in and through Christ. It is of grace. It is an act of condescending mercy. To God, therefore, belongs the sole right of imposing conditions upon us and exacting requirements from us. Abraham, the father of the faithful, was enjoined to circumcise every male child in his family. If he complies with the condition, God promises "It shall be a token of the covenant betwixt Me and you," Gen. 17: 10, 11. In obedience Abraham complied with the condition. At the age of ninety-nine years he was circumcised, also his son Ishmael and all the males of his household. It was for himself and his family the sign and seal of God's goodness and mercy—Baptism has taken the place of circumcision. The covenant has not changed. It is still one of grace and mercy. The bloody, painful rite, as the sign and seal of the same, has been put away, and the element of water has taken the place. God holds us to make use of this rite. "Brethren, what shall we do? Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins: and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off." We must submit to baptism ourselves. Our children are God's children, and we are to have them baptized. We are shut up to this. It is a serious mistake to let our children grow up without the sign and seal of baptism; and it is sinful dereliction of parental duty not to instruct prayerfully and faithfully our baptized children. We must go before them in the way of piety, sobriety, and godliness. The baptizing of our children is not to be a formal, indifferent transaction. Our duty is not discharged when the rite has been performed. Then we have just properly commenced. We have just publicly assumed our covenant responsibilities toward our children. "Bring up the child in the way in which he should go. "Nurture him in the chastening and admonition of the Lord." It is not without good result. "So then they who are *of faith* are blessed with believing Abraham." Gal. 3: 8, 9. "That the promise might be sure to all the seed, not only to that which is by law but to that also which is by the the faith of Abraham." The old was adumbration, the new is Gospel effulgence..

In the proper use of baptism the promises of God are confirmed to our children. On the proper Christian training of our children depends their usefulness greatly in both church and state when we have gone to our beds in the earth. No believing parent knows how great the benefit of baptism is to the child. We cannot know how great the blessing the Christian nurture is to our children. H.

Communications.

CHURCH DEDICATION.

At the last annual meeting of Mercersburg Classis, a petition signed by twenty persons, was presented asking permission to form a congregation in Snake Spring Valley, Bedford County, Pa.

The request was granted and the name "Irvin," (after the sainted Rev. Matthew Irvin, who years ago labored successfully in Bedford County,) was given to the new organization.

With commendable zeal this small band of Christian people at once made preparation to build a church. The oldest member of the congregation—Mr. Jacob S. Ritchey—besides contributing to the erection of the Church, gave a piece of ground for a site, conveniently located on the Bedford and Pattonville road.

The corner-stone was laid August 13th, and by October 1st, the building was finished. Sunday, October 29th, was announced as the time for dedication, and on that day, Rev. I. N. Peightel of Pattonville, preached a fine and appropriate sermon. But because money could not be raised to cover the entire indebtedness, the dedication was deferred until Sunday, November 19th, at which time, through the renewed efforts of the members, the church was dedicated free of debt.

It is a frame building painted a slate color with dark trimming. The audience room is neatly and tastefully papered. From the ceiling hangs a fine large chandelier. The furniture is walnut, or imitation of walnut and oak. The aisle and platform are covered with a good ingrain carpet.

Pastor and people are encouraged, and the future looks promising.

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

California.

It is the duty of the Missionary Superintendent to visit all the missions under the Board once a year; but how shall he do this when the field is so widely extended? The brethren in California wish him to make them a visit, but it would not do for him to go there without also visiting Oregon, Washington Territory, and perhaps British Columbia. For this his engagements here in the East will not allow him the necesary time, and to send some one else in his place would involve too much expense for the present financial state of our treasury. The Executive Council, accordingly, at its recent meeting in Baltimore, after carefully considering the condition of our missions in California, came to the conclusion to request the Rev. John Gantenbein, of Portland, Oregon, to make a visit to these missions, to examine into their condition, and then, after conferring with the brethren of San Francisco Classis, to make such suggestions to the Board as will help to promote the success and prosperity of those missions and of the Reformed interests generally in California. Brother Gantenbein, it is well known, has the confidence of the Board, has much missionary experience, and it is hoped that his mission under the blessing of God will be attended with good results.

Consolidation.

As our readers have been informed, the *Sentinel* and the *Herald*, the missionary papers of the eastern and western portions of the church, have been united, and are to appear hereafter as one paper. A desire for such a union has been frequently expressed, and, as it has now been effected, we have no doubt it will be generally acceptable to the church at large. In union there is strength, and the addition of a new editor, residing in the West, will greatly enhance the value of our paper. The Rev. S. P. Myers, who is to be our coadjutor hereafter, the efficient Superintendent of Missions in the Synod of Ohio for a number of years past, is well acquainted with the missionary field in the West, and, deeply imbued as he is with the spirit of missions, he is well qualified to present to our readers the cause of missions, especially in the West, with which we here in the East are not so familiar. We eastern people move slowly, altogether too much so, and it seems to us it will do us all good to have some of the progressive western spirit infused into us. We, therefore, welcome Mr. Myers to our side as a fellow-laborer in the good work to which the Lord has called us as a church. The cause of missions is one—in our communion especially so—and it behoves us here, as elsewhere, to work together with a single eye, to unite our energies, and to concentrate them upon the one grand object, the spread of the kingdom of God in the world. When we once come to do this as we should, we shall receive such a blessing from above as we have never received before.

A Missionary Institute.

Pastor John Gantenbein, of Portland, Oregon, proposes to establish in that city a missionary institution—a Missionshaus—under the care of the Portland-Oregon Classis,

which means, when it is once fairly under way—a college and theological seminary for our church on the Pacific coast. He has shown that it is something feasible, and that the talent for carrying on such an institution is at hand, in his brethren and friends around him and in his own family. The proposition was approved by the Board and referred to the Synod of the Potomac, to which his Classis belongs, which gave it a favorable consideration and its hearty endorsement. It will, no doubt, be approved generally by our churches here in the East. The Synod, however, could not at this time give any promise in the way of pecuniary assistance in securing for the institute buildings and other helps. For the present, we presume, the Classis will have to rely on its own resources, which are considerable in the way of faith and self-sacrifice. After it is once started and is able to give a good account of itself, it will raise up for itself friends in the East, and help in the way of gifts and offerings will begin to flow westward across the mountains. So we predict. Thus our Orphans' Home commenced in faith in an humble way, and everybody knows what it is now. We recommend to every one interested in the cause of missions, especially among the foreign Germans, to look with favor upon this new enterprise on the Pacific Coast, and to give it their assistance in its early struggles. Some of our wealthy members might do a work there for Christ that would not be forgotten, but be remembered in the thousandth generation.

VIRGINIA.

At a special meeting of Virginia Classis, held in Mount Crawford, Va., September 21, 1882, the pastoral relation holding between Rev. B. R. Carnahan and the Mill Creek charge was dissolved, and a call to the same from the Rockingham charge confirmed. At the same meeting a committee, consisting of Revs. S. L. Whitmore, B. R. Carnahan, and A. J. Bowers, were appointed to visit the Mill Creek charge to consult with the people having in view the division of the charge—said committee to report as early as possible to a special meeting to be called for that purpose.

This committee visited the several congregations of the Mill Creek charge as directed, and at a special meeting held October 26, at Timberville, Va., reported the following resolutions, which were received and adopted, viz.:

1st. *Resolved*, That the Mill Creek charge be and hereby is divided into two separate charges, the one to be known as the Mill Creek charge, and the other to be known as the Timberville charge.

2d. That Grace church and St. John's church, together with adjacent and intermediate points, constitute the Mill Creek charge; and that Timberville and St. Luke congregations, together with adjacent points, constitute the Timberville charge.

3d. That for the support of the pastors, Classis requests the Tri-Synodic Board of Home Missions for an appropriation of $200, in addition to the $100 already appropriated by Classis for the field, aggregating $300 for the two fields, to be apportioned as follows, viz.:—$150 to the Mill Creek charge, and $150 to the Timberville charge for the first year.

After the adoption of the above resolutions, the following action was taken, viz.:

The stated clerk was directed to notify the Tri-Synodic Board of the action taken at this special meeting by which the Mill Creek charge is divided, and to request the Board to make the appropriation asked for by Classis to both the Mill Creek charge and the Timberville charge.

And, further, to ask the Board to assist in securing missionary pastors for the fields as soon as possible.

Furthermore, the committee appointed at Mount Crawford, to visit the Mill Creek charge, was continued, which, together, with the pastor of the Woodstock charge, Rev. Dr. Geo. H. Martin, to visit each congregation of the Woodstock charge, to co-operate with the people with a view of dividing the charge, said committee to report at the next annual meeting of Classis, or earlier, if necessary or expedient.

Resolved, That Classis hereby calls the attention of the pastors, consistories, and congregations within her bounds to the great cause of missions in general, and particularly to the calls that come to us from Roanoke and Goshen, Virginia. And in order to awaken the church to a proper consciousness of the importance of these calls of the needy and perishing for help, we hereby request that missionary meetings be held in all our congregations, at which the whole subject shall be brought home to our people, and their prayers and alms be asked in thus advancing the Redeemer's kingdom. Furthermore, it was

Resolved, That these meetings, as directed by Classis in the foregoing resolution, be held during the Epiphany season, if possible, and that as far as possible they be conducted by a series of services, at which two or more pastors are requested to be present.

A committee, consisting of Revs. H. Tallhelm, B. R. Carnahan and A. J. Bowers, were appointed to supply, or to secure the services of some one to supply the Mill Creek and Timberville charges, and assist the charges in securing pastors.

STATED CLERK.

DESCRIPTION OF HEIDELBERG REFORMED CHURCH, NINETEENTH AND OXFORD STREETS.

The Heidelberg Reformed Church building now being erected at the N. E. corner of Nineteenth and Oxford Streets will, when finished, be one of the handsomest and most complete in the city; it is a two-story building of stone, with a spire at the corner 180 feet high. The first story was commenced and finished during the summer of 1881, and is itself a very complete church edifice. There is a large general meeting room in the centre (which is used for Sabbath-school, prayer-meetings, church services, etc., at present), seating about 600 people; on the two sides of this room are large comfortable class rooms separated from it by glass partitions. The five on the west side will each seat comfortably 25 scholars and a teacher; on the north side is a larger class room seating about 100, and an infant room accommodating 200 easily. These rooms are also separated from the main room by glass partitions. The infant room floor is raised at the rear, the aisles descending toward the centre, the space for seats being stepped down in level sections. Small chairs are provided for the scholars. There is a good library on the front under the landing of the main stairs to second floor.

There are four good entrances to the building, two on the Oxford street side with large doors in the centre, two flights of stairs, six feet wide, leading to second floor. On Nineteenth street and in the yard on the east side are two more entrances, each having wide ample door ways and broad stairs to second floor. All the rooms on this floor are well lighted, the windows being large and well arranged. Stained glass, presented by the classes of the Sabbath school and friends of the cause, are in all the windows of this floor. In the basement is a kitchen with dumb waiting connections with first and second floors. The sanitary arrangements, heating and ventilating, have been well attended to. The finish of this floor is yellow pine of a very good quality, oiled and varnished, presenting a very handsome appearance. The second floor now being built is to be the audience room, with rooms back of it to be used as a church parlor. The audience room will seat about 750 on the first floor, and 250 in the gallery. The floor is bowled toward the centre, the seats placed in semi-circles, with aisles radiating from the centre. The organ is to be placed back of the pulpit in a recess prepared for it, the ceiling is to be arched and handsomely encased. There are three large windows in this room that, when the stained glass is put in place, will be very beautiful. The large rose window over the gallery will merit special attention.

It may be well to say that the building was designed and is superintended by Isaac Russell, architect. The congregation is now working to get the building finished, and expect to have the walls entirely complete and the roof on in time for the fair to commence on the 29th, and be open for two weeks.

DEDICATION OF BETHANY ORPHANS' HOME.

The new edifice of Bethany Orphans' Home at Womelsdorf, Pa., will be dedicated with appropriate religious services, on Thursday, December 14, 1882, at 1 P. M. Dr. T. C. Porter, of Easton, Pa., will deliver an address in the English, and Rev. L. K. Derr, of Reading, Pa., an address in the German language.

The destruction of our former building by fire called forth an amount of practical sympathy on the part of the people of the Reformed church, such as, of its kind, has seldom been equalled in our denomination. We cordially invite the kind donors, and all our friends to join us in giving this new building to God by a solemn act of worship.

All persons coming over the Philadelphia and Reading Railroad can get the usual reduced rates for day excursion tickets. A special train of cars will be run from Sinking Springs to Womelsdorf, for the benefit of those who may come over the Reading and Columbia Railroad.

Our visiting friends can get lunch at the Home.

By order of the Board of Managers,
B. BAUSMAN.

STATISTICAL SUMMARY FOR 1882.

The Statistical Summary of the Reformed Church in the United States, for the present year, gives the following results, namely: Grand total, 1 General Synod; 7 District Synods; 50 Classes; 767 Ministers; 1,482 Congregations; 166,586 Members; 101,309 Unconfirmed Members; 13,361 Infant Baptisms; 1,159 Adult Baptisms; 9,531 Confirmed; 4,948 Received on Certificate; 133,634 Communed; 1,938 Dismissed; 56 Excommunicated; 2,103 Names Erased; 5,715 Deaths; 1,344 Sunday-schools; 107,357 Sunday-school Scholars; 128 Students for the Holy Ministry; $133,816.42 Benevolent Contributions; and $746,999.46 Contributed for Congregational purposes.

The above Summary, when compared with that of last year, shows an increase of 1 District Synod, 2 Classes, 16 Ministers, 6 Congregations, 2,917 Members, 1,577 Unconfirmed Members, 650 Infants Baptized, 247 Adults Baptized, 1,072 Confirmed, 893 Received on Certificate, 3,092 Communicants, 183 Dismissed, 554 Names Erased, 735 Deaths, 10 Sunday-schools, 2,657 Sunday-school Scholars, 1 Student for the Ministry, $40,879.01 Contributed for Benevolent Purposes, and $80,556.19 Contributed for Congregational Purposes. The only decrease is 47 Excommunicated.

The combined membership of confirmed and unconfirmed members amounts to 267,895, or 4,494 more than last year. The entire amount of contributions is $880,815.88, an increase of $121,435.20 over that of the previous year. The average amount contributed per confirmed member would be $5.28; but for benevolent purposes only 80½ cents. In a subsequent article, it may be deemed proper to point out the amount contributed per member of each District Synod, as well as other interesting facts. MERCERSBURG.

CONGRATULATIONS TO FAITHFUL SERVANTS.

On the morning of the 14th inst., Rev. Thomas J. Land, pastor of the Reformed charge at Turbotville, Pa., was married to Miss Sarah Yearick, teacher at Bethany Orphans' Home, Womelsdorf, Pa. The ceremony was performed by Rev. D. B. Albright, at his residence, and in the presence of the members of the Orphans' Home family.

Years ago Mr. Land came to our Home as a dependent orphan boy. Here he found kind friends and all that belongs to a Christian home. Diligent in his studies and at his labors about the premises, obedient and respectful to his superiors, and devout in his religious duties, he soon developed qualities which naturally would point him out as a fit candidate for the gospel ministry. He prosecuted his preparatory studies under Mr. Albright while serving the Home as a teacher, a position which he filled for a number of years with faithfulness and acceptance. Later he studied at Palatinate College, and graduated at both the institutions at Lancaster, Pa. As a dependent orphan boy, as a teacher, and as a minister of the gospel, he endeared himself to the inmates of the Home and won the confidence and respect of the Board of Managers.

Mrs. Land is a daughter of Rev. W. R. Yearick, well and favorably known to many of our old ministers, and a sister of Rev. Z. A. Yearick, of Asronsburg, Pa. She entered upon her duties as teacher of our Home on November 15, 1871. She served us during a period of eleven years. During this time the institution has had to pass through trials which severely tested the faithfulness of those in our employ. With a singular self-forgetting devotion and with all the energy she possessed she stood by the Home during its varied experience. Not with a hireling service, but because her heart was in the work, did she lay 11 of her freshest and best years on the altar of Christ. As a teacher she was capable, apt to teach, gentle, yet firm and wise in discipline, entering into all the wants, weaknesses and wishes of the orphans with a sympathic and loving heart. Many of them came to regard her more in the light of a mother or an elder sister, than of that of a teacher. Her cheering smile and kindly voice shed sunlight into the shaded heart of many a fatherless one. Many a tear did her gentle hand wipe from the face of a newly arrived orphan child, to whom the Home seemed yet strange without a mother or no friends. Under the blessing of God how many of these orphans did she help to lead to Christ. For as teacher on week-day and in the Sunday-school, and as leader of the vocal and instrumental music at the religious services, her tact, taste and educating force left their molding impress on these young minds and hearts forever. She carries with her the hearty kind wishes of many friends of the Home, and especially of the members of the Board, to whom she has endeared herself by her faithful service and personal work.

With singular interest the orphans witnessed the ceremony, and with folded hands they said an audible *amen* to the prayer which invoked God's blessing upon the wedded life of their teacher. At the close of the service, Mr. and Mrs. Land presented each of the orphans with a neat little present.

B. B.

MISSIONARY CONFERENCE AT STOYESTOWN.

In accordance with the instruction of their own Classis and of the Pittsburg Synod, the Reformed ministers in Somerset county continue to hold conferences in the various charges for the purpose of diffusing missionary intelligence, and awakening a deeper interest in that work which at this time should engage, largely, the attention of every pastor and member.

Recently, the members of the Stoyestown congregation were enlightened on this important subject. Three sessions were held during the 25th and 26th of October. Revs. H. King, M. H. Dieffenderfer, S. R. Brieger-baugh, and the efficient pastor, J. S. Wagner, were there and discussed, at considerable length, the following subjects, viz: Congregational Work, Home Missions, and Foreign Missions.

A collection was lifted, which, in view of the number present, was quite liberal. As a result of the meeting and the discussions, efforts were soon made by the members to organize a missionary society, and by this means help to keep alive the missionary spirit with which they were then imbued. Although not numerically great, the members of the Stoyestown congregation are strong in their love for the church, and can be relied upon to do their part in carrying forward the great missionary work of the church.

We doubt they already realize, to some extent, the loss they will sustain in the resignation of their pastor; but, aware of the larger field of usefulness to which he has been called, we trust they will accede to his request for a severance of the pastoral relation.

S. R. B.

ENCOURAGING ACCESSION.

The fall communion services of the Orangeville charge, under Rev. A. Houtz, have just closed. Thirty-five were received by confirmation, and two by renewal of profession. This charge is in a healthy and prosperous condition.

RESOLUTIONS.

At a meeting of the Joint Consistories of the Hamilton charge, the following action was taken:

WHEREAS, Our pastor, Rev. M. N. Mishler, has seen fit to tender us his resignation, and,

WHEREAS, His two years pastorate was a very successful one, as is evidenced by the fact that our communicant membership has been more than doubled, and several new charges formed in the county mainly through his efforts. Therefore,

Resolved, 1st, That it is with feelings of regret that we receive his resignation.

Resolved, 2d, That his course, while in our midst, was such as to meet with the approbation of all religiously inclined persons, and hence we commend him to the Christian fellowship of our brethren of the Tannersville charge, in whose midst he proposes to labor.

Resolved, 3d, That these resolutions be published in the MESSENGER and county papers.

GEORGE HELLER, President.

RELIEF SOCIETY NOTICE.

The annual meeting of "The Society for the Relief of Ministers and Widows" of the Reformed Church, will be held at the residence of the treasurer, Rev. Dr. Theodore Appel, Lancaster, on Friday evening, Dec. 1, at seven o'clock.

E. V. GERHART, President.

NOTICE.

MEETING OF THE MUSIC (JOINT) COMMITTEE OF THE POTOMAC SYNOD AND OF THE SYNOD OF THE UNITED STATES.

The above Committee is hereby requested to meet at the Publication Rooms, 907 Arch Street, Philadelphia, on Thursday, December 14, 2 o'clock, P. M. A full attendance is desired as business of importance is to be attended to.

E. E. HIGBEE, D. D., Chairman.

RENEWAL OF OFFER FOR FATHERS OF THE REFORMED CHURCH.

Until December 31, 1882, we will send, postage paid, the five (5) vols. of Fathers of the Reformed Church for $5.

REFORMED CHURCH PUB. BOARD,
907 Arch Street Philadelphia.

To Pastors of the Synods of the United States, Potomac, and Pittsburg.

The above Synods having complied with the overture of the Reformed Church Publication Board, in requesting their Pastors to take one collection a year in each congregation, for the benefit of said Board, we are prepared to furnish Pastors with offering envelopes, already printed, which they can distribute among their people for the purpose of aiding in carrying out this request. We will send, *free* of charge, any number desired. Address,

REFORMED CHURCH PUB. BOARD,
907 Arch Street,
Philadelphia, Pa.

CHRISTMAS BOXES.

We will fill orders for CANDY BOXES of the following kinds and prices:—

SATCHEL SHAPE.

1 lb.	per 100,	$2.00
½ lb.	"	1.75

FOLDING MANILLA.

1 lb.	per 100,	$1.30
½ lb.	"	1.10
¼ lb.	"	.90

"MERRY CHRISTMAS" printed on all, and the name of Sunday-School printed on same per order. To insure orders being filled in time, they must be sent in good time beforehand.

Address,

Reformed Church Pub. Board,
907 Arch Street,
Philadelphia.

THE MESSENGER FREE.

According to our usual custom, we will send

THE MESSENGER

to all *new* Cash Subscribers, from this date to 31st December, 1883, thereby giving them two months subscription *free*.

Address,

REFORMED CHURCH PUB. BOARD,
907 Arch St., Philadelphia.

OFFER OF PREMIUM FOR TRACT NO. 2.

The undersigned would hereby offer a Premium of TWENTY DOLLARS in gold for the best Tract on "The Work of Missions in the Reformed Church in the United States." Tract must not exceed 1400 words in length.

The committee to whom manuscripts are to be sent and who shall decide as to the one meriting the Premium, consists of Revs. J. O. Miller, D. D., York, Pa.; Theodore Appel, D. D., Lancaster, Pa., W. H. H. Snyder, Elders W. H. Seibert and Rud. F. Kelker, Harrisburg, Pa.

Manuscripts must be signed by an assumed name and sent to any member of the Committee by January 25, 1883. The assumed name and the real name of the author to be sent to the undersigned. All manuscripts to be the property of the undersigned.

What is desired is a Tract that will, in a brief, practical, and instructive way, best present the subject for the information of the church, and the progress of the work that is before us as a Church.

CHARLES G. FISHER,
907 Arch Street,
Philadelphia, Pa.

October 27, 1882.

CHURCH ALMANAC FOR 1883.

Our Church Almanac for 1883 is now ready for distribution. The following is the schedule of prices:

1 copy, postage paid,	$ .10
12 copies,	.65
50 "	2.50
100 "	4.75

To which must be added 12 cents a dozen for postage, if sent by mail.

A discount of five per cent. for cash.

We have endeavored to improve the appearance of the Almanac, and have it contain as usual an amount of matter that must prove interesting and instructive to every Church member. We have also added eight more pages—which gives more space to be filled with valuable reading matter. We have tried to make it truly a year book for the church. For this purpose we hope pastors and members will aid in its circulation, so that it may reach at least every family in the church. Send in your orders at once.

Address,

REFORMED CHURCH PUB. BOARD,
907 Arch street, Phila.

REFORMED CHURCH ALMANAC AND YEAR BOOK FOR 1883.

[WESTERN.]

We have received a supply of the above Almanac, and will fill orders for it at the same rates as the publishers.

Single copy, post paid,		$ .10
One Dozen,	"	80
50 copies,	"	3.00
100 "	"	6.00

Address,

REFORMED CHURCH PUB. BOARD,
907 Arch St., Phila.

GERMAN ALMANAC FOR 1883.

We have received a supply of German Almanacs for 1883, from the German Publishing House, Cleveland, O., which we will furnish at the following rates:—

Single copy, postage paid,	12 cts.
Twelve copies,	95 cts.

To which must be added 15 cents a dozen for postage, if sent by mail.

A discount of five per cent. for cash.

Address,

REFORMED CHURCH PUB. BOARD,
907 Arch street, Phila.

BUSINESS DEPARTMENT.

Rev. Charles G. Fisher,
Superintendent and Treasurer.

TERMS OF THE MESSENGER:

$2.20 *a year, in advance*, postage included. Six copies to one address for one year, $11.00.

No papers discontinued, except at the option of the publishers, unless orders are *sent direct to the Publication Office*, at least two weeks before the time subscribed for expires, and all arrearages are paid.

The publishers will not be responsible for notice given to an agent or postmaster.

When arrearages for more than a year are due, they are collected through a solicitor.

The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

☞ Remittances should be made by Check, Draft, Postal Money Order, or Registered Letter, and to be made payable to the order of the REFORMED CHURCH PUBLICATION BOARD.

☞ Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

☞ COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

CHRISTMAS SUPPLIES.

SERVICE, No. 1,	Whitmer, Per Doz.	40
" " 2,	"	25
" " 3,	"	25
" " 4 (New),	"	25

" " 5, with Music, 10 Selections (New), and Five Copies of Hull's Annual, 1879, containing Anthems—noted in service—with every 100 Copies ordered, per hundred, $5.00

Specimen Copies, Five cents each.

All Postpaid. Copies of the Five Services, Fifteen cents.

The latter Service is what Sunday Schools who have no facilities for selecting suitable pieces (Carols) with Music, want. Indeed, it will prove just the thing for all Sunday-schools that will wish to have a well-arranged service—interesting and instructive to all.

CHRISTMAS ANNUALS for 1882.—Hull's, Mrs. Pitt's, Bigelow & Main's, Ward & Drummond's, &c., at usual prices. Specimen copies, Five cents each.

CHRISTMAS CARDS in variety, and at all Prices. Address,

REFORMED CHURCH PUB. BOARD,
907 Arch Street, Phila., Pa.

COMING EDITION OF HYMNS FOR THE REFORMED CHURCH (POCKET), FOR CHRISTMAS GIFTS.

Will be ready about December 10, 1882, at the following prices:—

Roan Emb., Plain,	.50
" " Gilt,	.65
Imitation Turkey, Gilt,	1.00
Real " " stiff or limp,	1.75

SAME WITH FORMS FROM ORDER OF WORSHIP.

Roan Emb., Plain, 65c.; do. do. Gilt,	90c.
Imitation Turkey, Gilt,	1.25
Real Turkey, Gilt, stiff, or limp,	2.00

Name, 10 cents each.

ALSO

FORMS—For Ministers and others.

Muslin, Limp, 35c.; Morocco, Limp, 75c.

Usual discount to parties ordering large quantities.

Will be printed on good paper and in best styles of binding. Orders filled in their turn. Address,

REFORMED CHURCH PUB. BOARD,
907 Arch Street, Philadelphia.

Also the following:

REFORMED CHURCH HYMNALS WITH TUNES.

Small Print.

Roan Embossed,	$1.25
" " Gilt,	1.50
Imitation Turkey,	2.25
Real Turkey, Gilt,	3.25

Large Print, without Tunes.

Muslin Embossed,	$1.25
Roan Embossed,	1.50
" " Gilt,	1.75
Imitation Turkey,	2.75
Real Turkey, Gilt,	3.50

Books by Rev. J. H. Good, D. D.

Prayer Book and Aids to Private Devotions, postpaid,	30c.
Church Members' Hand-Book, new, 176 pages, 50c.; per dozen,	$5.00

And all the Publications of the German Publishing House, Cleveland, Ohio.

All of the above books sent postage paid on receipt of the retail price, or by express, subject to discount.

SUPPLIES FOR SUNDAY-SCHOOLS.

LIBRARIES, REWARD CARDS, TICKETS, &c., &c., at as low prices as they can be purchased elsewhere, to be had at our store. We hope that those who are in need of such will give *our*—rather *their*—store the preference. Bear in mind *we* can furnish you with everything in this line at the same rates as they can be obtained anywhere else. Give us a trial!

HYMNS & MUSIC FOR SUNDAY-SCHOOLS.

Hymns and Carols, by Miss Alice Nevin. $4.50 per dozen. Companion of Praise, by Rev. Dr. Van Horne, D. D. $3.60 per doz. Song Treasury, by J. H. Kurzenknabe. $3.60 per doz. Silver Echoes, New, by J. H. Kurzenknabe. For Primary & Intermediate Classes, $2.40 per doz. Also all Music Books published at Publisher's prices. We solicit orders for any of the above, which will be promptly and satisfactorily filled.

Hymn Books, Order of Worship, Golden Censer, Catechisms in all styles of binding, and at all prices.

SUPPLIES FOR OUR MINISTERS.

We can fill orders for Sermon, Note, Cap and Letter Paper, Envelopes, Inks, &c., &c., Scratch Tablets of all sizes, &c., &c., at reasonable prices.

Also all orders for Miscellaneous Books at prices as *low as offered by any house in the trade*.

We respectfully solicit the patronage of the Church. Address

REFORMED CHURCH PUBLICATION BOARD,
907 Arch Street, Philadelphia.

Youth's Department.

THANKSGIVING.

"Oh, to-day! yes, to-day is Thanksgiving!'
So the children were whispering in bed,
In the early gray dawn of the morning—
And I heard every word they said.

"Just think of the ducks and the turkey!
Won't we have a grand dinner to-day?
And it always tastes better Thanksgiving,
Though why, I am sure I can't say!"

"Do you know what they mean by Thanksgiving?"
Little Thoughtful-eyes gravely inquired.
"Oh, yes! we'll have whole lots of 'goodies,'
No school, and we can play till we're tired!"

"Oh, well, but I'll tell you its *meaning*:
It means 'Giving thanks unto God!'
Don't it, mamma?" for then I was stirring,
And the whispers were changed to "out-loud."

And as I looked in where the chatterers
Were tumbling about in their bed,
And saw the snug crib in the corner
Where nestled another bright head,

I thought, on this fair, joyous morning,
Of a home all in sadness and gloom
For the snug little crib that stood empty
In a silent, unoccupied room;

And I thought of a home from whose threshhold
The gladness had faded for aye,
Since the genial, warm-hearted young master
Was mournfully carried away.

And knew, when bright faces should gather
Around our Thanksgiving repast,
There were hearts that were aching too sadly
For aught but a sorrowful *fast*.

So I hasted to keep my Thanksgiving
By offering "Thanks unto God"
That our little fold was unentered
When the Angel of Death was abroad!

—*Moravian.*

SIX THANKSGIVING TURKEYS.

BY E. P. ALLAN.

Dan Riley was eating his breakfast. Strange to say, he wasn't thinking much about the buckwheat cakes and honey this morning, though Grandma always said breakfast was the only time that Dan was not absent-minded. She had known him to go to school without his hat, and go to bed in his boots, and leave his candle burning all night, and forget to mail a letter for a week; but he never failed, Grandma would say, with a funny twinkle, to hear Prue's step at the door, and was always there to meet her and bring in the hot cakes.

But to-day he was having a debating society with himself, and was so much interested in the discussion that he didn't even know how many cakes he was getting away with.

It was two days before Thanksgiving. There was a fine snow on the ground and Dan had a new sled. Ike Paxton, his chum, had no sled and no time to make one (it was all Ike's mother could do to spare him school times, and almost more than she could do to feed and clothe him and the other three boys other times). Should he let Ike coast with him Thanksgiving, when all the fellows met on Big Spring Hill—for, of course, even Ike would have some Thanksgiving holiday? or should he give him his old piece of a sled, that wouldn't go straight and would certainly go to smash the first time it struck against a tree?

Meantime, Grandma was interviewing Grandpa about her Thanksgiving dinner. Son John was going to drive over in his big sleigh, with wife and six children; and daughter Caroline would bring her family to dinner; "and I am determined to cook two turkeys," said this old lady, as fiercely as if somebody were going to oppose her.

"Very well," said Farmer Riley, smiling. "You don't say nothin' 'bout how many ears of corn Dobbin gets. I ain't got nothin' to say against your two turkeys."

"And that ain't all," continued Grandma, still defying an imaginary opposer. "I want another one killed for Widder Aldrich. Don't you think, Father, when I asked her, at Miss Rogers's quiltin', whether she put chopped parsley in her turkey gravy, she said she hadn't had a turkey to cook for so long she most forgot. I just made up my mind that minute that I'd kill three turkeys, 'stead of two, this Thanksgiving.

"All right, old woman," said the farmer, finishing off his breakfast with a glass of fresh buttermilk. "Better have 'em killed 'fore night and hung up. Do you hear, Dan? If Granny wants *all* her turkeys killed, don't you ask no questions. Just go ahead and do it."

"And Dan," said Grandma, "don't be too late getting at it."

Dan was busy picturing himself, alone in his glory, flashing down Big Spring Hill on "The Rainbow" and trying to persuade himself that to a fellow who had *no* sled an old, ricketty trap would seem a very fine affair. He didn't take in very clearly what was expected of him, but contented himself with a vague assurance that he was to kill all Grandma's turkeys and ask no questions.

He thought he was beginning his job pretty early that evening; but the November twilight seemed very short, and he had only killed six turkeys when he heard the supper-bell rung out of the window at him and he knew he must give up the job for the night. He lugged them up to the kitchen door, washed his hands at the pump, and, by no means in a gentle humor, went in to supper.

"Well, Dan," said Grandma, putting an extra spoonful of sugar in his cup, "did you get through?"

"No'm," he said, in a very injured tone; "not half through. I only killed six."

"*Six!*" said Grandma Riley and set down the cup and saucer. There was a blank silence, while an uncomfortable suspicion began to draw upon absent-minded Dan.

"Grandpa said I was to kill all your turkeys, without asking any questions," he said, presently; and then Grandpa roared out laughing, and laughed and laughed, until Grandma herself had to join, and Dan. They were still at it when Prue rushed in with the overwhelming statement that there were six "kilt" turkeys at the kitchen door.

Her chances for scolding Dan being spoiled by all this laughing, Grandma Riley took the fact of the six turkeys very quietly.

"T'aint often you make me a present, Mother," said the old farmer, "and I want one of them turkeys for Jim Coales's family."

"Grandma, can't I have one for Ike Paxton's mother?" said Dan, conscious of a guilty thought that this might buy off his conscience about that coasting business.

"Oh! go 'long," said Grandma; "but you needn't ask for t'other, 'cause Prue is a-goin' to fetch it to her old uncle. And now come 'long and help me and Prue to pick them six turkeys, Dan'el Riley."

Next afternoon Dan and Dobbin went 'round getting rid of those turkeys. But giving is a very spreading sort of thing. When Dan got to Mrs. Paxton's, he had almost forgotten his old broken sled, and he and Ike laid their plans for double riding on the Rainbow. And the spreading did not stop there. That was the gayest Thanksgiving the Rileys had ever known. The story of the six turkeys was told, amid shouts of happy laughter, and, when it had quieted down, John's wife said:

"Sister Caroline, while we come home to eat Mother's turkeys, I think we might kill our own for somebody that hasn't any." And they made the bargain between them.

When Grandpa Riley was covering the bedroom fire for the night, Grandma shook her head at him from the pillows, and said, in the tone of one who quells an enemy:

"You needn't say a word, old man, I mean to kill six turkeys every Thanksgiving as long as I live!"—*Independent.*

A PROFOUND SECRET.

"Can you keep a secret, Daisy?" asked Nell Clay of her younger sister.

"Yes, indeed!" replied Daisy, trying to look dignified.

Nell bent down and whispered something in Daisy's ear, to which Daisy clapped her hands and cried: "Oh, goody!"

"Remember, it's a profound secret," said sister Nell.

Daisy ran off to school feeling very important, and overtook Conny Travers on the way.

"Oh, Conny," she said, "I know something awful nice!"

"What is it?" asked Conny, opening her eyes very wide.

"Oh, I mustn't tell," said Daisy, screwing up her lips; "Sister Nell told me this morning. It's a profound secret."

"Oh, my!" said Conny; "can't you just tell me?"

"Nell wouldn't like it."

"She wouldn't mind me," pleaded Conny.

"Won't you never, never, never tell?" whispered Daisy.

"Never's long as I live?"

"Honest and true?"

"Truer'n steel!" declared Conny.

"Well, Sarah Bell's father is going to give her a piano for her birthday to-morrow; but they wouldn't have her know it for anything, until she comes home and finds it in the parlor."

"How splendid!" exclaimed Conny.

"It's a profound secret," said Daisy.

A few days later, Mrs. Bell called upon Mrs. Clay.

"I suppose Sarah was surprised and delighted about the piano," said the latter.

"She was delighted enough," was the reply; "but she wasn't a bit surprised. She heard it at school."

"That Conny Travers must have told," said Daisy, indignantly, after Mrs. Bell had gone home.

"But who told Conny?" asked sister Nell.

"I did; but I didn't suppose she'd be mean enough to tell."

"And I didn't think you would," replied her sister Nell.

"Well, children," said Mrs. Clay, "it's an old saying that 'if you can't keep your own secret, nobody else will keep it for you.' If you remember this, it will save a great deal of trouble."

"There's an older sentence that I like much better," said sweet Aunt Peace from her window. "Set a watch, O Lord, before my mouth; keep the door of my lips."—*Ex.*

MOFFAT.

One day a Scotch lad, not yet sixteen, started from home to take charge of a gentleman's garden in Cheshire, England. He bade farewell to his father, brothers and sisters, but his mother accompanied him to the boat on which he was to cross the Firth of Forth.

"Now, my Robert," she said, as they came in sight of the ferry, "let us stand here for a few minutes, I wish to ask one favor of you before we part."

"What is it, mother?" answered the son.

"Promise me that you will do what I am going to ask you."

"I cannot, mother," replied the cautious boy, "till you tell me what your wish is."

"Oh, Robert," she exclaimed, and the big tears rolled down her cheeks, "would I ask you to do anything that is not right?"

"Ask what you will, mother, and I will do it," said the son, overcome by his mother's agitation.

"I ask you to promise me that you will read a chapter in the Bible every morning and evening."

"Mother, you know I read my Bible."

"I know you do, but you do not read it regularly. I shall return home with a happy heart, seeing you have promised me to read the Scriptures daily."

The lad went his way. He kept his promise and read every day his Bible. He read, however, because he loved his mother, not from any pleasure he found in the sacred book. At length, inattentive though he was, the truths he daily came in contact with aroused his conscience. He became uneasy, and then unhappy. He would have ceased reading but for his promise. Living alone in a lodge in a large garden, his leisure was his own. He had but few books, and those were works on gardening and botany, which his profession obliged him to consult. He was shut up in one book, the Bible. He did not pray, until his unhappiness sent him to his knees. One evening while poring over the Epistle to the Romans, light broke into his soul. The apostle's words appeared different, though familiar, to him.

"Can it be possible," he said to himself, "that I have never understood what I have read again and again?"

Peace came to his mind, and he found himself earnestly desiring to know and to do the will of God. That will was made known to him in a simple way. One night, as he entered a neighboring town, he read a placard announcing that a missionary meeting was to be held. The time appointed for the meeting had long passed, but the lad stood and read the placard over and over. Stories of missionaries told him by his mother came up as vividly as if they had just been related. Then and there was begotten the purpose, which made Robert Moffat a missionary to the Hottentots of South Africa.—*Ex.*

A GOOD INVESTMENT.

Several winters ago a woman was coming out from some public building where the heavy doors swung back and made egress difficult. A street urchin sprang to the rescue, and, as he held the door, she said, "Thank you," and passed on.

"Cracky! d'ye hear that?" said the boy to a companion standing near.

"No; what?"

"Why, that lady in seal-skin said 'thank ye' to the likes o' me."

Amused at the conversation which she could not help overhearing, the lady turned round and said to him. "It always pays to be polite, my boy; remember that."

Years passed away, and last December, when doing her Christmas shopping, this same woman received an exceptional courtesy from a clerk in Boston, which caused her to remark in a low tone to a friend who was with her: "What a comfort to be civilly treated once in a while—though I don't know that I blame the clerks for being rude during the holiday trade."

The young man's quick ear caught the words, and he said: 'Pardon me, madam but you gave me my first lesson in politeness."

She looked at him in amazement while he related the little forgotten incident, and told her that that simple "thank you" awakened his first ambition to be something in the world. He went the next morning and applied for a situation as office boy in the establishment where he was now an honored and trusted clerk.

Only two words, dropped into the treasury of street conversation, but they yielded returns of a certain kind more satisfactory than investments in stocks and bonds.—*Congregationalist.*

"IF I WERE."

If I were a tiny sunbeam,
The smallest in the ray,
I'd do the very best I could
To cheer the gloomy day.

If I were the faintest rainbow;
That girt the summer sky,
I'd shine my very brightest
When clouds had all passed by.

If I were the smallest flower,
That marked a garden spot,
I'd try to grow my prettiest,
So not to be forgot.

If I were a word the smallest,
That fell on list'ing ears,
I'd try to be the kindest,
And check the falling tears.

If I were a friend the truest,
My aim would be to live;
Pleasure not pain to those I loved,
I'd always try to give.

If I were a song—the joyest
I'd be that children sing;
Loud should the notes swell out and clear,
Making the woodlands ring.

But I'm a life! Oh, may it be
Pure as the days glide by;
Perfect in every thought and deed;
To make it so, "I'll try,"

Edward De Lacour.

TEA.

It is estimated that tea is habitually consumed by not less than 500,000,000 people, or about one-half of the human race. Amongst the Chinese and the inhabitants of Japan, Thibet and Napaul it is drunk by all classes three or four times a day. In Asiatic Russia, in a large portion of Europe, in North America and in Australia it is a favorite beverage. In China tea has been used as an article of diet from a very remote period of antiquity. Curious enough they have no record or tradition respecting its first introduction. The Japanese, however, tell us that in the year 519 a holy man named Darma, the son of an Indian monarch, took refuge in China, and publicly taught that the only way to obtain happiness was to eat nothing but vegetables and go without sleep. This enthusiastic vegetarian and antimorpheusian was, however, on a hot summer's day, overcome by drowsiness, and fairly nodded before his congregation. When he awoke to a knowledge of his violation of his own precept, great was his self-reproach, and being determined that he would not transgress the second time, he cut off his eyelids and threw them on the ground. In due time they took root, and gradually developed into the plant now known as tea. Tea was probably first introduced into Europe about the middle of the seventeenth century, for in 1661 Pepys writes in his Diary: "I sent for a cup of tea (a Chinese drink), of which I had never heard before." At first its use was not very common as in the same century the East India Company considered it a rare gift to present the King of England with two pounds two ounces of tea. The plant which yields the tea leaves is a native of China, and still grows wild on the hills both of that country and Japan. The tea plants are raised from seed, which is sown in March. When a year old the young bushes are planted out, and when placed in rows three or four feet apart have some resemblance to gooseberry bushes. The season for gathering varies in different districts, but the principal leaf harvest is in May or June. The leaves are plucked by women, and are usually gathered at three successive periods. The youngest and earliest leaves, are the most tender and delicate, and give the highest flavored tea. The second and third gatherings are more bitter and woody, and yield less soluble matter to water. The refuse and decayed leaves and twigs are sold under the name of "brick tea."—*Ex.*

Pleasantries.

One way of putting it. *Father:* "Isaac, if you are good to-day, you may carry up some wood; but, if you are naughty, you *must* carry it up."

"Can you find room for a scribe on your paper?" "Not unless you want to subscribe." And again was that scholarly youth crushed.

Oscar Wilde says he "pants to meet Roscoe Conkling." Now he should "pant" to meet some other celebrity, and then he would have a pair of pants—an article of dress he sadly needs.

The daughter of a cattle king has just returned from Paris, where she says she has walked through the Toorralooral, and visited a shottoe where she saw the statues of Physic and Catherine de Medical.

A clergyman in Scotland preached from the text, "Except ye repent ye shall all likewise perish." The wife of a farmer who was present went home and told her husband that the text was, "If you don't pay rent you shall leave the parish."

They tell me Brown has a great ear for music," said Fenderson. "Well," replied Simmons, "I know he has a great ear—two of them, in fact; but I did not know that they were for music. I supposed they were for brushing flies off the top of his head."

At a late Bi-Centennial celebration held by Pennsylvanians in Santa-Barbara, California, a wag announced the following:

Bill of Fare.
Petroleum Soup.
Boiled Pig—iron, a la Kelley.
Coal and Iron Hash.
Anthracite Pie.

A little Scotch boy, about four or five years old, was ill of fever, and the doctor ordered his head to be shaved. The little fellow was unconscious at the time, and knew nothing of it. A few days after, when he was convalescent, he happened to put his hand to his head, and after an amazed silence shrieked out, "Mither! mither! my head's barefoot."

Don't you know how hard it is for some people to get out of a room after their visit is really over? One would think they had been built in your parlor or study, and were waiting to be launched.—*Holmes.* We think there is a typographical error in the last word of the above. It was probably a lunch, and not a launch, they were awaiting. There are such people.—*Texas Siftings.*

During a shower one day a man carrying a very wet umbrella entered a hotel to pay a call to some one up-stairs. After placing his umbrella where it might drain, he wrote upon a piece of paper and pinned to it the sentence: "N. B.—This umbrella belongs to a man who strikes a 250 pound blow,—back in fifteen minutes." He went his way up-stairs, and after an absence of fifteen minutes returned to find his umbrella gone, and in its place a note reading: "P. S.—Umbrella taken by a man who walks ten miles an hour,—won't be back at all."

"Uncle Peter, I heard you preach last night." "Yes, sah; and I tried to tell de cul'd people de truth as I understand it." "But, Peter, you ought to know that the most intelligent people don't believe a word of such notions, that there is a God who created all things, whom we ought to love, serve and obey. All things which you say were created came from 'molecules.'" "Now, sah, is dat really de fact?" "Certainly it is; and such an intelligent man as you are, ought to know it and keep up to the times in your preaching." "Well, sah, ef dat's de way things guine on, 'pears to me dat I'd better keep right on and 'vise de mos' intelligent ob de cul'd people to do der very best to keep on de right side ob de purson dat runs dem mollycules; case ef dey don't, He mout jist let dem mollycules mix demselves up with something dat mout make it very discomfortably hot for some ob de mos' intelligent sinners ob dis day."

Religious Intelligence.

At Home.

The Methodists have determined to celebrate the centennial year of their organization in 1884.

The will of the late E. Peshine Smith, of Rochester, N. Y., formerly Minister to Japan, provides, among other things, for the erection of a Christian chapel in Tokio, Japan, at a cost of $5,000.

The fiftieth anniversary of the establishment of the Theological Seminary of St. Charles Borromeo, at Overbrook, by Bishop Kenrick, afterwards Archbishop of Baltimore, was celebrated lately, in the presence of a large attendance of prelates and priests, among whom were many from a distance, including several of those who have formerly been rectors of the institution.

The American Institute of Christian Philosophy is to have a course of winter lectures in New York, beginning in November. Rev. Drs. Patton, of Princeton, Tucker, of Atlanta, Ga., J. B. Thomas, of Brooklyn, and W. Gladden, of Springfield, are among the distinguished lecturers of this course, which will probably be delivered in the Broadway Tabernacle.

The first Synod of the Archdiocese of New York since 1868 was held in the Cathedral, November 8—9. The proceedings, which related entirely to the internal affairs of the church, the government of the clergy and clerical duties, were conducted in Latin. 296 priests were present, only twenty-eight of whom were present at the Synod in 1868. The decrees will be forwarded to Rome, and when approved will be printed in English.

The annual report of the Ministerial Insurance League of the Lutheran Church shows that $6533.28 has been paid to the widows or orphan members of the League who died during the past year. The number of members at the close of the year was 401; loss by death during the year, 6; for other reasons, 17; new members added, 11; total number at present, 388. The total amount disbursed to the widows and orphans of deceased ministers was $47,529.

Bishop Stevens has issued a circular to the clergymen and congregations of the diocese, in which he calls attention to the wants of the Episcopal Hospital, and suggests that the approaching Thanksgiving Day could not be more fittingly observed than by a remembrance of its necessities on the part of the charitably disposed. During the past year the capacity of the Hospital has been severely taxed, as there has never before been such a number of patients, especially of children, and, owing to the increased price of nearly all kinds of provisions, to the diminished income, because of the low rate of interest, and, further, to the fact that the endowment fund, by reason of its smallness, furnished only about half the amount required for the annual expenses, the Bishop feels compelled to make an urgent appeal for increased contributions, and especially for an enlargement of the endowment fund, the working capital of the institution.

During the recent session of the Protestant Episcopal Missionary Society, the Rev. William B. Cooper, of Yeddo, read a paper on "The Importance of a Native Ministry in Japan," in which he spoke of the difficulty with which a foreign missionary was forced to contend, the language, habits and ideas, to all of which he was a stranger. He advocated the education of the natives with a view to missionary labor, and the withdrawal of support as soon as the native church was organized. These views were approved, and drew the following reply from Bishop Littlejohn: "This church to-day acquiesces in the conclusions that have been announced by Dr. Lyle and Mr. Cooper; namely, that it is now definitely settled that an indigenous ministry is one that is to be raised in these foreign fields. Our hope and future success turn upon the resources that are lying in that direction. This being the case, the only thing remaining was how we were to apply the principle to secure the result. This matter would be considered hereafter."

Abroad.

In continuance of a custom which dates back 250 years, a sermon is preached annually in the Church of St. Katharine Cree and St. James, London, to commemorate the escape from a lion of Sir John Mayer, at one time Lord Mayor of London.

A missionary steamer, whose hull and machinery weigh only six tons, is now moored in the Thames in London. The name of the vessel is "Peace," and it has been built for the Baptist Missionary Society, who destine it for the service of the mission in the upper reaches of the Congo River. The boat can be taken to pieces readily for transport purposes.

At a Buddhist meeting held lately in Japan, one of the speakers said: "Of late the progress made by Christianity has been marvelous, and may be compared to a fire sweeping over a plain, which constantly increases in power." Anti-Christian literature is in such demand in India that in Lucknow and Cawnpore there are said to be no less than forty-five publishing houses doing this work.

AT WANAMAKER'S.

Black satin rhadames and satin de Lyons, 25 to 35 cents below our own recent prices, of all grades from $1 to $2; and we guess our prices hav'n't been very high; have they?

Next-outer circle, south entrance to main building.

Wool serge embroidered with silk dots that ought to sell for $1.50—no that isn't the way to put it; it ought to sell, according to our theory, for just as little as we can afford; and that is 75 cents.

Look out for such now. It's time for over-buying and all sorts of mistakes to show themselves. We try to keep ready to turn other folk's mistakes to account for ourselves and for you.

Third circle, southeast from center.

Let nobody suppose, because we have made fine rooms for dresses, that we no longer keep dresses for those who have very little money. The first trade we had was that of the poor. It is the last we shall let go. We are doing all sorts of dressmaking and dress-selling more satisfactorily to ourselves than ever before.

1301 Chestnut, second floor; for ladies' dresses.
1305 Chestnut, ground floor; for girls' dresses.

We never had half so many cloakings before. Never had so much room, so good a place, so good a light; never showed them so well; never had such a trade. There are two sides to such having.

Outer circle, northeast from center.

A collection of finished artistic embroideries, made in our own workroom under the direction of Mme. Mertens, appears to-day in the large window of 1301 Chestnut. It is rather to show what our begun embroideries and our teaching of embroidery methods aim at; for we sell comparatively little of finished work. Our zephyr counter is mainly a source of supplies for ladies who embroider. These supplies consist of patterns, begun work, materials and finished work. But our trade is so well known to those concerned that we rarely mention more of it than the late news.

Just ready: Table and piano scarfs, mantle draperies, etc., of plush, satin, satin-surah, sateen, and other such materials, embroidered with Arrasene and silk and bright metal beads. Applique embroideries of the same character, embroidered both by hand and machine. Just received: Begun rugs, cross-stitched worked on canvas, of colors suitable for the carpets and upholstery of the day. Stripes of the same, 1½ yard long, to be trimmed with plush, etc., to be used as tidies; also table-stripes of the same; and cushions, slippers, etc. All these are notable; and some of them are very moderate in price; especially the rugs.

First, second and third circles northwest from center.

JOHN WANAMAKER,

Chestnut, Thirteenth and Market Streets, Philadelphia.

CARPETS.

Fall Stock Now Ready.

The Largest, Richest and Most Varied we have yet Offered,

INCLUDING

ALL THE BEST MAKES,

BOTH FOREIGN AND DOMESTIC.

Also, a Choice Assortment of

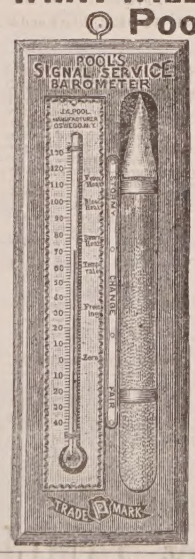
ORIENTAL CARPETS and RUGS.

McCALLUM, CREASE & SLOAN,

1012 and 1014 CHESTNUT STREET

WHAT WILL THE WEATHER BE TO-MORROW

Pool's Signal Service Barometer



OR STORM GLASS AND THERMOMETER COMBINED, WILL TELL YOU!

It will detect and indicate correctly any change in the weather 12 to 48 hours in advance. It will tell what kind of storm is approaching, and from what direction—**invaluable to navigators. Farmers** can plan their work according to its predictions. **Saves 50 times its cost** in a single season. Has an accurate thermometer attached, which alone is worth the price of the combination. This great **WEATHER INDICATOR** is endorsed by the most eminent Physicians, Professors and Scientific men of the day to be the **BEST IN THE WORLD!** The Thermometer and Barometer are put in a nicely finished walnut frame, with silver plated trimmings, etc., making it a beautiful as well as useful ornament. We will send you a sample one, *delivered free*, to your place, in good order, on receipt of **$1**, or six for **$4. Agents** are making from $5 to $20 daily selling them. *A trial will convince you.* Order at once. **It Sells at SIGHT!** Just the thing to sell to farmers, merchants, etc. Invaluable to everybody. U. S. Postage Stamps taken if in good order, but money preferred. **Agents wanted everywhere.** Send for Circular and terms. Address all orders to **OSWEGO THERMOMETER WORKS,** (*Largest establishment of the kind in the world*) **Oswego, Oswego Co., N.Y.**

We refer to the Mayor, Postmaster, County Clerk, First and Second National Banks, or any business house in Oswego, N. Y.

Write your Post Office, County and State plainly, and remit by money-order, draft on New York or registered letter, at our risk.

This will make a Beautiful and Very Useful Present.

READ WHAT THE PUBLIC SAY ABOUT IT.

I find Pool's Barometer works as well as one that costs fifty dollars. You can rely on it every time. CAPT. CHAS. B. ROGERS, Ship "Twilight," San Francisco.

Barometer received in good order, and must say that the Instrument gives perfect satisfaction in every respect. It is neatly made and wonderfully cheap at two dollars. GEO. B. PARSONS, M. C. R. R. Office, Detroit, Mich.

Pool's Barometer has already saved me many times its cost, in foretelling the weather. It is a wonderful curiosity and works to perfection. F. J. ROBERTSON, Milwaukee, Wis.

BEWARE OF WORTHLESS IMITATIONS. None genuine without our Trade Mark, and Signature of J. A. Pool, on back of Instrument as below:

J. A. Pool TRADE MARK.

Every instrument **warranted** *Perfect* and *Reliable*. Size 9½ inches long 3¼ wide. If not satisfied on receiving the instrument, return it at once and we will refund your money. Please state where you saw our advertisement.

A. G. CLEMMER & CO.

PIANOS.

We call particular attention to the Hallet & Davis Upright Pianos for those desiring the finest possible instrument. Ivers & Pond's Pianos are much appreciated by vocalists. George Woods & Co., and Clough & Warren Parlor, Chapel and Pedal Organs at moderate prices and on easy terms. These Organs are so well known as to make comment unnecessary. We sell a very fine, reliable organ at $65. A. G. CLEMMER & CO., 1300 & 1302 Chestnut Street, Philadelphia, Pa.

A. G. CLEMMER & CO.

ORGANS.

BLAIRSVILLE, PA., Ladies' Seminary, Rev. T. R. Ewing, Prin'l

MAKE HENS LAY.

An English veterinary surgeon and chemist now traveling in this country, says that most of the horse and cattle powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, one teaspoonful to one pint of food; sold everywhere, or sent by mail for 8 letter stamps. Send for circular.

L. S. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.

MISSOURI TRUST CO.

Offers to customers the **SAFEST SECURITIES** in the market. Also makes a specialty of

SEVEN PER CENT.

FARM LOANS Secured by Deed of Trust. No court proceeding necessary for foreclosure. Interest paid semi-annually at CHEMICAL NATIONAL BANK, N. Y. **Safety proved by TEN YEARS' experience.** For full particulars and references address

O. A. CRANDALL, President, Sedalia, Mo.

IVINS, DIETZ & MAGEE

Wholesale and Retail Dealers in

CARPETINGS,

OIL CLOTH,
WHITE CANTON MATTINGS,
FANCY
RED CHECK MATTINGS,
RUGS, MATS, &c.

NO. 52 SOUTH SECOND STREET,
AND
NO. 43 STRAWBERRY STREET,
Above Chestnut,
PHILADELPHIA.
First Street west of Second.

☞ A full assortment of the latest styles at low prices.

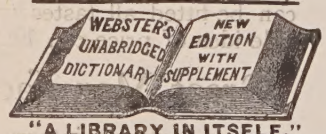
Laest and greatest Choir Book! **ANTHEM** By J. M. Stillman and S. W. Straub.

TREASURES!

Richest collection of Sacred Music extant. Contains the finest pieces of the best writers. 320 pp., tinted paper. $12 per dozen.
☞ **24 Page** Descriptive Pamphlet **FREE.**
S. W. STRAUB, Publisher, Chicago, Ill.
Sabbath-Schools, examine our Music Books. Pages free.

WEBSTER'S UNABRIDGED.

In Sheep, Russia and Turkey Bindings.



"A LIBRARY IN ITSELF."

GET THE BEST the latest edition with **118,000 Words,** (3000 more than any other English Dictionary.) **Biographical Dictionary** which it contains gives brief facts concerning **9700** noted persons. in **Illustrations**—3000 in number, (about three times as many as found in any other Dict'ry.)

HOLIDAY GIFT.

Most acceptable to **Pastor, Parent, Teacher, Child, Friend;** for Holiday, Birthday, Wedding, or any other occasion.

It is the best practical English Dictionary extant.—*London Quarterly Review.*
It is an ever-present and reliable school master to the whole family.—*S. S. Herald.*
G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

No Risk; Yet a Solid 10 per Cent.

RARE CHANCE.
RAPID ACCUMULATION, NO HAZARD.
Can Handle Sums, Large or Small.
Sold as English Consols or U. S. Bonds.
For Trustees, Guardians, Clergymen, Teachers.
A Golden Opportunity.
For Circular, address the
CENTRAL ILLINOIS FINANCIAL AGENCY, Jacksonville, Ill.

THE MODEL PRESS

Prints Cards, Circulars, Labels, Tracts, every thing needed by business men, churches, schools, &c. Strong, rapid, and a boy can manage it and earn hundreds of dollars a year. 10,000 sold. Outfits, including Press, Type, &c., from $5. to $10. and up. Send 3 cent stamp for 40 page Illustrated Price-List and two gorgeous floral book markers printed on Model Press. J. W. Daughaday & Co. Mfrs. 1701 Chestnut Street, Philadelphia.

HALE & KILBURN MANUF'G CO.

48 & 50 N. Sixth Street, PHILADELPHIA.

A Full and Complete Assortment of FINE

FURNITURE!

LATEST STYLES AND RICHEST DESIGNS!
Parlor and Chamber Suits, Hall Stands, Wardrobes, Cheffonnieres, Sideboards, Extension Tables, Etc.
Every needed article of **Furniture for use and adornment.**
QUALITY NOT EXCELLED anywhere. PRICES REASONABLE. ALL GOODS WARRANTED as represented.

FIRST-CLASS

UPHOLSTERY!

In all its branches. Mattresses, Pillows, Etc.
Estimates given and work MADE TO ORDER from NEW DESIGNS, in the shortest possible time. Manufactory connected directly with our salesroom. Also sole makers of **PATENT FOLDING BEDSTEADS, PATENT PORTABLE WASHSTANDS, PATENT COMMODES, AND OTHER PATENTED FURNITURE SPECIALTIES.**

AGENTS WANTED! TO SELL THE RICH NEW BOOK

TREASURY OF SONG

For the **HOME CIRCLE. A rich** volume of **300 best loved Gems of Song** *No competition!* Sale is **immense!** Eminent critics says: "*Repletewith choice gems.*"—W. H. Doane. "*The book is superb.*"—J. H. Vincent, D. D. "*Deserving of great praise.*"—M. W. Whitney, the great basso. "*Full of genuine gems*"—F. L. Robbins, D. D. "*Worth five times its price.*"—G. A. Peltz, D. D. **It is a grand chance to coin money.** For *Particulars and Terms*, address **HUBBARD BRO.,** Philadelphia, Pa.

AGENTS! BOOK AGENTS!

SUNLIGHT AND SHADOW

By *John B. Gough*

We want **1000** *more* Agents to sell this famous book. Everyone laughs and cries over it. Tens of Thousands are now waiting for it. Ministers say "*God speed it.*" The temperance cause is now "*booming,*" and this is the *best* selling book *ever issued.* Now is the time to work for Holiday delivery. Send for circulars and see our *Special Terms.* **A. D. WORTHINGTON & CO., Hartford, Conn.**

Agents Wanted for **DAYS** *of the*

SON of MAN.

Dr. March's Great WORK Just Out.

The result of years of patient study and travel. A book to charm the young, delight the old, interest the student; a book for everybody. The style is elegant and forcible; the language pure and pleasing. Finely and appropriately illustrated, artistic binding. Commended by the press and clergy. Will sell on sight. **A Rare Opportunity** for Ladies, Ministers, Students, Teachers, and others wanting paying employment. Address **J. C. McCURDY & CO., Philadelphia, Pa.**

THE MODEL PRESS—DOES BEAT ALL!

For the little it costs, nothing makes such a grand Holiday Present, as a Model Press. This handsome printing machine, complete with Type, Rollers, Ink, Furniture, &c., all ready to go right to work, will gladden the heart of a bright boy more than any thing else in this world. Press and outfit, $5 and upwards. Order early.

Send 3 ct. stamp for two gorgeous book markers printed on a Model Press, and a 40 page book with cuts of all the styles and full particulars. Remember we have complete printing outfits, press and all, for $5 and upwards. Address J. W. DAUGHADAY & CO., Inventors and Manufacturers, 727 Chestnut Street, Philadelphia, Pa.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

CLINTON H. MENEELY BELL COMPANY, Troy, N. Y.

Manufacture the finest grade of BELLS. Greatest experience. Oldest workmen. Largest trade. Special attention given to CHURCH BELLS. Illustrated Catalogues sent free to parties interested.

MENEELY BELL FOUNDRY.

Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals.

MENEELY & CO., WEST TROY, N. Y.

$72 A WEEK. $12 a day at home easily made. Costly Outfit free. Address TRUE & Co. Augusta, Maine.

1882. 1882.

LESSON HELPS

AND

PERIODICALS

FOR

SUNDAY SCHOOLS,

PUBLISHED BY THE

Reformed Church Publication Board,

REV. CHAS. G. FISHER, Superintendent,
907 Arch Street, Philadelphia.

GUARDIAN.

A monthly Magazine for Young Men and Women and for Sunday-school Teachers. The Sunday-school has a special Department, in which are the **Lessons and Comments,** or **Notes** for use of Teachers. A valuable assistant in the study and teaching of the Sunday-school Lessons from the Reformed standpoint.

Rev. J. H. DUBBS, D. D., Editor.

Single Copy $1.25 per year. Over 5 copies to one address, $1.00 per copy, one year.

SCHOLAR'S QUARTERLY.

The Sunday-school scholar's assistant in the study of the Lessons, containing the **Lessons and Comments,** or **Notes** for the Scholars. Issued Quarterly, four numbers a year.

One No., 5 cts. Single copy, one year, 20 cts. Over 5 copies to one address, 15 cts. each one year.

ADVANCED LESSON PAPER,

$7.80 a hundred, per year.

PRIMARY LESSON PAPER,

FOR THE SMALLER SCHOLARS. Illustrated. $7.80 a hundred, per year.

CHILD'S TREASURY,

An Illustrated Paper. Issued Monthly and Semi-Monthly.

Adapted to the wants of Advanced Scholars.

Rev. R. L. GERHART, Editor.

Single copy, monthly, 25 cts. Semi-monthly, 40 cts. per year. Over 5 copies, to one address, monthly, 15 cts a copy. Semi-monthly, 28 cts. a copy, per year.

SUNSHINE,

An Illustrated Paper for the Little Folks.

Issued Weekly, single copy, 35 cts. per year. Over 5 copies, 25 cts. a copy, per year.

All Subscriptions to be Paid in Advance.
ALL SENT POSTAGE PAID.
Specimen Copies Sent on Application.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, November 27.

FLOUR.—We quote supers at $3@3.37; winter extras at $3.50@4; Pennsylvania family at $4.65@4.87, chiefly $4.65@4.75; Ohio and Indiana do at $5@5.75; St. Louis and Southern Illinois do. at $5.25@6; winter patents at $6@6.90, chiefly at $6.25@6.75; Minnesota bakers' extras clear at $5.50@5.87, and straight at $6@6.25, and do. patents at $6.75@7.50, chiefly at $7@7.25. Rye Flour was steady, 100 barrels selling at $4.25@4.37 for Pennsylvania. Buckwheat flour was firm at $3.50@3.75 ₰ cwt. as to quality, with sales chiefly $3.60@3.65 for choice.

WHEAT.—Sales of 1800 bushels prime Delaware red track, dock and grain depot at $1.08; 2000 bushels No. 3 red in elevator at $1.04@1.05, closing at $1.05 for fresh receipts; 600 bushels No. 2 red spot in Richmond elevator early at $1.09, closing at $1.09¼ bid; 3000 bushels do. do. Washington street at $1.09¼, the closing rate, with $1.08⅞ bid and $1.09½ asked on call for November regular; 55,000 bushels December early at $1.09½, and 10,000 bushels do. at the close at $1.09⅝, with $1.11⅛ asked early for January, but bid, with $1.12 asked at the close, and $1.13⅜ bid and $1.14⅜ asked for February.

CORN.—Sales of 1500 bushels new Southern at 67@70c., as to condition; 1000 bushels new white track at 65c., with 87c. bid and 92½c. asked for November sail mixed in elevator; 69⅜c. asked early and bid between the calls for December, with sales at the close of 25,000 bushels at 70c.; 5000 bushels January at the 1 o'clock call at 64c., and 10,000 bushels February at 63c., the closing price at the open board.

OATS.—Sales reported comprised two cars No. 2 mixed at 43½c.; one car rejected mixed at 42c.; one car No. 3 white choice at 46½c.; four cars No. 3 white at 46c.; two cars No. 2 do. at 47½@48c., and one car No. 1 do. at 49c., with 47c. bid and 48c. asked for No. 2 white November; 46½c. bid and 47½c. asked for December; 46⅞c. bid and 47⅜c. asked for January, and 46⅛c. bid and 47½c. asked for February.

RYE was in small supply and firm at 67@70c. as to quality.

POULTRY.—We quote live Chickens and Turkeys at 12@13c.; dressed Turkeys, dry picked, 14@16.; do. scalded, 12@14c., chiefly 12@13c.; dry-picked Chickens, 14@15c.; scalded do., 12@14c., chiefly 12@13c.

PETROLEUM.—The export market was dull but steadier at the late decline, closing at 7⅛c. for refined in barrels and 10½c. for do. in cases; "70 Abel" test in barrels, 7⅜c.

HAY AND STRAW.—We quote choice Timothy at $16.50@17; No. 1 do. at $15.50@16, and inferior at $10@12. Rye Straw was dull at $13.50@14.50, the latter without wood.

Live Stock Prices.

The receipts for the week were: Beeves, 4100; sheep, 12,000; hogs, 5500. Previous week: Beeves, 4500; sheep, 13,000; hogs, 6000.

BEEF CATTLE were in fair request, but prices were somewhat lower. Quotations: Extra, 6¼@6⅝c.; good, 5⅝@6c.; medium, 4⅞@5⅛c.; common, 4@4½c.; fat cows, 3½@4½c.

CITY DRESSED BEEVES were active and closed at 7½@9½c., the former rate for low Texans and cows, while Western dressed were also in good demand at 7@8⅝c. Sales last week: Thomas Bradley, 120 head Western dressed, 7@8⅝c.; do. do. 94 head, city dressed, 8½@9⅝c.; C. S. Dengler, 122 head do, 8@9½c.; A. A. Boswell, 156 head do., 7½@9c.; Harlan & Bro., 83 head do., 7@9½c.; W. H. Brown, 160 head do., 7@9c.; H. G. Beckman, 50 head do., 7@8½c. Dressed Sheep were active. Samuel Stewart sold 1007 head at 6½@9c., and 111 head dressed lambs at 8@10c.

HOGS were inactive and prices ranged ½c. lower. Quotations: Extra Chicago, 10⅝c.; good, 10¼@10½c.; medium, 9⅝@10c.; shippers, 9@9½c.

MILCH COWS were dull at $40@90, with but few sales.

SHEEP.—The market was active and prices on all grades advanced. Calves and lambs were also in good demand and higher. Quotations: Extra wethers, 5⅝@6c.; good, 5¼@5½c.; medium, 4½@5c.; fair, 3⅝@4½c.; common, 3@3½c.; fat ewes, 4½@5c.; stock, 3⅝@4½c; Chester county lambs, 6½@7½c. Western lambs, 4@6⅜c.; veal calves, 7@10c.

Brown's Bronchial Troches for Coughs and Colds: "I have used them for more than a dozen years, and think them the best and most convenient relief extant."—*Rev. C. M. Humphrey, Gratz, Ky.*

Among the most important announcements of the season is that of a new and extensive work by Mr. Charles L. Brace, to be called "Gesta Christi," a history of human progress as affected by Christianity. It aims to show the practical effects of Christianity on the laws and morals of the world; it treats of the position of woman in the various ages, of slavery, serfdom, parental rights, the duel, torture, private wars, the distribution of property, temperance, chastity, and many other like themes, and will contain a vast amount of useful and helpful knowledge of these great subjects. It is likely to be one of the most effective Christian apologetics of the age. A. C. Armstrong & Son, publishers, New York.

Send to Shaw, Applin & Co., Boston, Mass., for Catalogue of Church Furniture.

"Perhaps the most judiciously edited magazine in the world."—THE NATION, New York, Sept., 1882.

THE CENTURY.

The thirteenth year of this magazine (the second under its new name) began with the November number, of which 140,000 copies were issued. THE CENTURY is a magazine for the family, each number containing 160 pages, and, by reason of its eminence among periodicals, the best in literature and art now comes naturally to it. Its illustrations have won a world-wide fame for American wood engraving. The *Illustrated London News* has called it "one of the marvels of the day," and another English journal pronounces it "the giant magazine of the day." No family desiring to keep thoroughly abreast of the times can afford to be without THE CENTURY during

THE COMING YEAR,

which seems destined to be the greatest in its history. Among the attractions are a new serial novel, by W. D. Howells; a brilliantly illustrated series of historical papers, "Life in the Thirteen Colonies," by Edward Eggleston; "My Adventures in Zuni," by Frank H. Cushing, illustrated; "The Led-Horse Claim," a novelette of mining life, by Mary Hallock Foote, with the author's pictures; "The Point of View," by Henry James, Jr. (one of his most entertaining efforts); "The New Era in American House-Building," illustrated; "Rudder Grange Abroad," by Frank R. Stockton; "The Christian League of Connecticut," a remarkable narrative of co-operation in Christian work, by Washington Gladden; illustrated papers on the National Capital, on Art in Sculpture and Painting, on Southern California (by "H. H."); an illustrated history of the Creoles, by Geo. W. Cable; contributions from Alphonse Daudet (the eminent French novelist), E. C. Stedman, Thomas Hughes, Chas. Dudley Warner, "Uncle Remus," H. H. Boyesen, and many others. Especial attention will be paid to short stories and novelettes.

The price of THE CENTURY is $4 00 a year. We make a special offer, by which the numbers of the past year (the first under THE CENTURY name) are supplied to new subscribers for $2.00, or bound in two elegant volumes for $3 50.

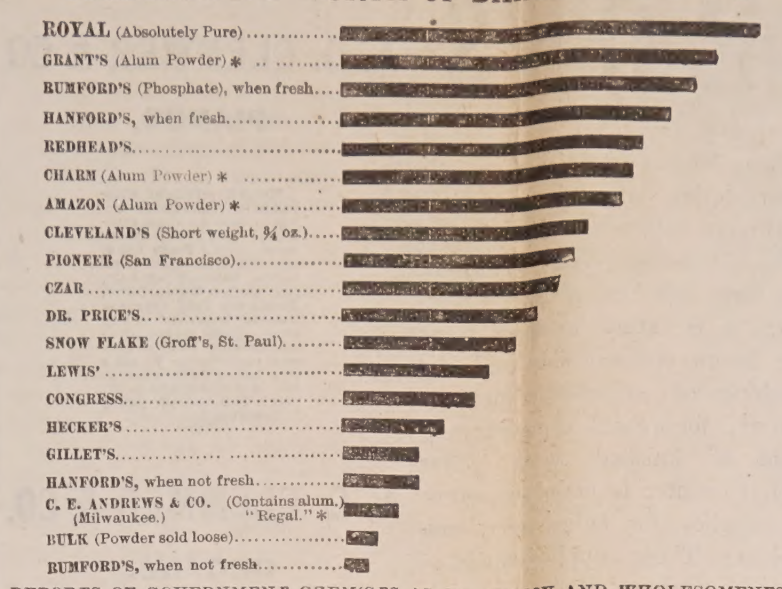
THE CENTURY CO., NEW-YORK, N. Y.

STEEL CASTINGS

From ½ to 15,000 lbs. weight, true to pattern, of unequaled strength, toughness, and durability. 20,000 crank shafts and 15,000 Gear Wheels of this steel now running prove its superiority over other Steel Castings. Send for circular and price list.

CHESTER STEEL CASTINGS CO.,
407 Library Street, Philadelphia, Pa.

COMPARATIVE WORTH OF BAKING POWDERS.



REPORTS OF GOVERNMENT CHEMISTS AS TO PURITY AND WHOLESOMENESS OF THE ROYAL BAKING POWDER.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances.
"E. G. LOVE, Ph.D."

"It is a scientific fact that the Royal Baking Powder is absolutely pure.
"F. A. MOTT, Ph.D."

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance.
"HENRY MORTON, Ph.D., President of Stevens Institute of Technology."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome.
"S. DANA HAYES, State Assayer, Mass."

"June 23, 1882.—We have made a careful analytical test of Royal Baking Powder, purchased by ourselves in the open market here, and in the original package. We find it to be a cream of tartar powder of the highest degrees of strength, containing nothing but pure, wholesome, and useful ingredients.
"JUAN H. WRIGHT, M. D.,
"ALBERT MEREELL, M. D., } Analytical Chemists, formerly Wright & Merrell, St. Louis.

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, and at State Fairs throughout the Country.

No other article of human food has ever received such high, emphatic, and universal indorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A one pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated in the above diagram. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by experience that, while it costs a few cents per pound more than the ordinary kinds, it is far more economical, and, besides, affords the advantage of better work.

A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

44th Season
22d Year.

The present autumn is the 44th season of Oak Hall. From the day our doors were opened we have been keeping strict faith with the people, and we therefore expect the statements we now make to be accepted.

One Million Dollars

is the value of our present stock of clothing and materials for men and boys' wear. Never in the history of the clothing trade has there been so large a venture in a single store. The stock is

Absolutely Complete

in styles and sizes. Every man or boy of regular shape can be fitted, all tastes can be pleased, and every reasonable idea of price can be satisfied. Our

Great Manufacturing Organization

goes on without interruption to supply all deficiencies. Besides all other work we are now putting in stock from 1200 to 1500 new overcoats every week. By giving the

Best for the Least Money

and keeping the greatest stock of clothing in America, we expect to command the trade of all the country about Philadelphia.

Our new catalogue will be sent by mail when requested.

Wanamaker & Brown,
Oak Hall,
Sixth and Market Streets,
Philadelphia.

WARNER BROTHERS
CORALINE CORSETS.

The great superiority of Coraline over horn or whalebone has induced us to use it in all our leading Corsets.

$10 REWARD

will be paid for any corset in which the Coraline breaks with six months ordinary wear.

Price by mail, W. B. (coutil), $2.50; Abdominal, $2.00; Health or Nursing, $1.50; Coraline or Flexible Hip, $1.25; Misses', $1.00.

For sale by leading merchants.

Beware of worthless imitations boned with cord.

WARNER BRO'S., 372 Broadway, N. Y.

YOUNG MEN

THE BRYANT & STRATTON BUSINESS COLlege, 108 So. 10th St., Philadelphia, is the largest and most thorough in the middle States. Careful, separate instruction is given in business branches, forms and customs. Send or call for the large illustrated circular (free).

JUST READY!
[THE BOOK OF THE YEAR.]
A FAMILY FLIGHT
OVER EGYPT AND SYRIA.
BY REV. EDWARD E. HALE, AND MISS SUSAN HALE.
Uniform with
A Family Flight Through France, Germany, Norway, and Switzerland.
Over 200 Illustrations. Finest Paper. Clear Type.
Cloth $2.50 Extra Cloth, Tinted Edges, $3.00.
For sale by all Booksellers.
Boston: D. Lothrop & Co. Publishers, 32 Franklin Street.

KNABE
PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO.
Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y.

LANDRETH'S SEEDS
THE BEST. DAVID LANDRETH AND SONS, 21 and 23 South Sixth Street, Philadelphia.

CLOTHS

CLOTH

Is the Fashionable Fabric of the Season.

Suits, Pelisses, Redingotes, Ulsters, Coats and Trimmings are of Cloth.

Plain and Twilled Cloths of different weights, designs and qualities for Ladies' Suits, Pelisses and Redingotes. English and Scotch effects for Ulsters and Coats, and all kinds of Plain and Fancy Cloakings in usual and new rich hues for Winter Wraps and Cloaks.

Seal Skin, Cloths, Astrakans and Silk Plushes for Garments and Trimmings. Stockinettes for Jerseys and Jackets. Quilted Satin and Italian Linings and Cloths of every kind for Ladies', Men's and Children's Wear.

SNODGRASS, MURRAY & CO.,
CLOTH HOUSE,
MARKET AND NINTH STREETS,
PHILADELPHIA.
MAIL-ORDERS HAVE CAREFUL ATTENTION.

Easels,
Cabinets,
Book Cases,
Secretaries,
Pedestals,
Looking Glasses,
Shaving Stands,
Fancy Chairs,
Wardrobes,
Sideboards,
Dining Tables,
Ladies' Desks,
Ebony Tables,
Couches,
Lounges,
Sofa Cushions,
Feathers,
Down, Wool, &c.

AMOS HILLBORN & CO.,
21, 23, & 25 N. TENTH ST.,
FINE FURNITURE,
CURTAINS & DRAPERIES.
FULL STOCK OF
ELEGANT LACES,
HOLIDAY NOVELTIES.
ALSO AT
NOS. 912 and 914 RACE STREET.
BEDDING & CHAMBER FURNITURE.

D. LOTHROP & CO., BOSTON,
HAVE JUST PUBLISHED

The Kingdom of Home.
Edited by Arthur Gilman. A most sumptuous Holiday or Wedding day *Gift Book.* $6.00; morocco, $10.00.

Wild Flowers and Where They Grow.
With 60 original illustrations by Miss. L. B. Humphrey, $3.00; morocco, $6.00.

The Poet and the Children.
With initial poem by John G. Whittier. The most elegantly printed and finely illustrated volume of the season. $5.00.

Child Love. ENLARGED.
A magnificent book. $4.00.

What the Seven Did.
By Margaret Sidney author of Five Little Peppers and How they Grew, a delightful story. In illustrations, printing and binding it has no superior. Large quarto, illuminated cover, $1.75; full cloth, $2.25.

A Family Flight Over Egypt and Syria.
By Edward Everett Hale and Susan Hale, very fully illustrated, $2.50.

Babyland. BOUND VOLUME 1882, 75 cts.
Is more charming than any previous volume.

Wide Awake, N.
The new volume for 1882 is superb. Price $1.50.

Besides these a hundred new books, ranging in price from 25 cts. to $10 each, by popular authors, make their list the finest in the line of illustrated books issued this season. Catalogues free.

D. LOTHROP & CO.'S Periodicals.
NOW IS THE TIME TO SUBSCRIBE.

Wide Awake.
The Great Pictorial Magazine. $2.50 a year.

The Pansy. (*Weekly*).
Edited by the author of the Pansy Books, 75 cts. a year.

Little Men and Women.
For youngest readers. $1.00 a year.

Babyland, 50 cts a year.
The only magazine expressly for the Babies. Send all subscriptions to

D. LOTHROP & CO., Publishers,
32 *Franklin Street, Boston.*

THE STANDARD HELP
FOR THE
INTERNATIONAL LESSONS FOR 1883
IS THE
SUNDAY-SCHOOL WORLD,

a monthly magazine of 32 pages, containing expositions by the Rev. JOHN HALL, D. D., New York, and other articles by writers of recognized ability.

In order that all who subscribe for the SUNDAY-SCHOOL WORLD for the year 1883, before the end of January, 1883, may begin the study of the Lessons for that year with a help which every one should have,

THE DICTIONARY OF THE BIBLE,

edited by the Rev. PHILIP SCHAFF, D. D., LL. D., especially for the American Sunday-School Union, and containing 958 pages, with upwards of 400 pictorial illustrations and 12 beautifully colored maps, and which is sold at $2.50 alone, will be sent by mail, postage paid, as follows, viz., on receipt of

$2.50—One Dictionary and one copy of the Sunday-School World for one year.

$4.90—Two Dictionaries and two copies of the Sunday-School World for one year.

$10.50—Five Dictionaries and five copies of the Sunday-School World for one year.

NOTICE.—The above offer will not be continued after January 31, 1883.

ROBERT RAIKES LIBRARIES.

Where can better or cheaper books be had than these in the ROBERT RAIKES LIBRARIES, of which three sets have been published by the AMERICAN SUNDAY-SCHOOL UNION? Each set consists of ten 16mo books, containing nearly 2000 pages, and the three sets contain 6000 pages. The price of each set is $1.00, which covers the postage.

The American Sunday-School Union,
1122 Chestnut Street, Phila.
10 Bible House, New York.

LEARY'S OLD BOOK STORE, Ninth and Market Streets, Philadelphia.

BUSINESS FOR BUSINESS MEN that is *satisfactory, permanent* and *profitable.* $50 to $100 a week is now being made introducing Dr. Tiffany's new book, of which eminent critics say: "*It is full of choicest wit and soundest wisdom.*"—J. H. Vincent, D. D. "*It does your house great honor.*"—Hon. J. W. Forney. "*It contains the brightest gems of literature*"—Robt. Lowry, D. D. "*No more valuable or beautiful volume was ever issued.*"—Journal of Education. It is richly illustrated; is infinitely *superior* to most books, and is a lovely *Christmas Gift.* A certain success to canvassers. For full particulars address HUBBARD BROS., 723 Chestnut St., Philadelphia

BARLOW'S INDIGO BLUE | The Family Wash Blue. For sale by Grocers. WILTBERGER, Prop'r. 233 N. Second Street, Philad'a.

WANTED
A Cook at St. Paul's Orphan Home. Address REV. P. C. PRUGH, Supt., Butler Co., Pa.

RIGGS & BROTHER
AMERICAN WATCHES
221 WALNUT, COR. DOCK ST.
PHILADELPHIA.
WATCHES & JEWELRY REPAIRED.

MASON & HAMLIN ORGANS are certainly best, having been so decreed at every Great World's Industrial Competition for Sixteen Years; no other American organs having been found equal to any. Also cheapest. Style 109; 3¼ octaves; sufficient compass and power, with best quality, for popular sacred and secular music in schools or families, at only $22. One hundred other styles at $30, $57, $66, $72, $78, $93, $108, $114 to $500 and up. *The larger styles are wholly unrivaled by any other organs.* Also for easy payments. New illustrated Catalogue free.

PIANOS This Company have commenced the manufacture of Upright Grand Pianos, introducing important improvements; adding to power and beauty of tone and durability. *Will not require tuning one quarter as much as other Pianos.* Illustrated circular FREE.

The MASON & HAMLIN Organ and Piano Co., 154 Tremont St., Boston; 46 E. 14th St., New York; 149 Wabash Ave., Chicago.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

THE
MUSICAL SUCCESS
OF THE SEASON.
MINSTREL SONGS,
OLD AND NEW.

Nearly 100 of these world-famous PLANTATION SONGS and POPULAR MELODIES that have made the fortune of Minstrel Troupes, and of which Ditson & Co. hold the Copyright of a large number.

More true, original, pleasing melodies may be found in this volume than any other extant.

OLD FOLKS AT HOME

cannot be excelled. This statement, however, will be questioned by many, who prefer:

Old Kentucky Home. — Oh, Susannah!
Old Dog Tray. — OR — Old Uncle Ned.
Old Dan Tucker. — Old Cabin Home.
Farewell, Lilly Dear. — Dixie Land,

Or the more modern nonsense songs of the Jubilee order,

Gospel Raft, or Cross Roads,
In the Morning by the Bright Light,

Or the truly beautiful

Lily Dale, Mocking Bird, or Twinkling Stars.

Price $2. Boards, $2.50 Cloth, $3. Fine Gilt.

Mailed everywhere for above prices.

OLIVER DITSON & CO., Boston.
J. E. DITSON & CO., 1228 Chestnut St., Phila.

CHRISTMAS CARDS.

To meet a growing demand, we have issued 16 elegant Floral Cards with

SCRIPTURE TEXTS

appropriate for the Christmas season, for Class and School use. $1 per hundred.

AMERICAN TRACT SOCIETY,
150 Nassau St., N. Y., 52 Bromfield St., Boston, 1512 Chestnut St., Philadelphia, 75 State St., Rochester, 153 Wabash Av., Chicago, 757 Market St., San Francisco.